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Bequeathed by
Evangelinus Apostolides Sophocles
Tutor and Professor of Greek
1842-1883

For Greek, Latin, and Arabic
Literature

9

A PRACTICAL

ARABIC GRAMMAR

PART I

COMPILED BY

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Second Edition, Enlarged and Revised

c
Oxford

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1887

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THIS WORK
IS BY PERMISSION DEDICATED TO
GENERAL SIR FREDERICK STEPHENSON, G.C.B.
COMMANDING THE ARMY OF OCCUPATION IN EGYPT.

PREFACE.

THIS work was originally undertaken to meet the requirements of English officers in Egypt, and no less than one hundred and fifty copies of the first edition were issued, sheet by sheet, to the English Officers serving in the Egyptian army, the Gendarmerie, and the Police.

The first impression having become exhausted in nine months, I have prepared a new edition, revised and enlarged, the publication of which has been undertaken by the Delegates of the Clarendon Press, in the hope that it may prove useful to travellers, and to all persons desirous of becoming acquainted with the Arabic language as spoken in Egypt, as well as to those for whom it was primarily intended.

A new edition of Part II is also nearly ready for press. It will contain a Key to all the Exercises and Stories in Part I, a short selection from modern authors, an English-Arabic and Arabic-English Vocabulary, and a small collection of Manuscript letters, &c. The English Exercises are rendered into vulgar or colloquial Arabic, and the Stories into a more literary style, with the vowel points and diacritical marks added. To aid the learner to understand the written language better, a comparative table of the forms most in use in vulgar and written Arabic is given in an Appendix.

I have studied to be useful rather than original, and in particular I must express my obligations to the very excellent German-Arabic Grammar by Professor Wahrmund, as well as to the works of Fâris, Forbes, Wright, and Yacoub Nakhlah.*

My best thanks are likewise due to Mr. Shaker-el-Khowri, Interpreter to the Chief Paymaster of the Army of Occupation, for the great assistance he has given me in preparing the materials for the press.

A. O. GREEN, MAJOR,
BRIGADE-MAJOR, R. E.

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INTRODUCTION.

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THE ARABIC ALPHABET.

ARABIC NAME.	DETACHED FORM.	ENGLISH NAME.	COMBINED FORM.			PRONUNCIATION.
			FINAL.	MEDIAL.	INITIAL.	
alif	ا	a	ا	آ	آ	this at the commencement of a word is a mere prop for the letter <i>hamza</i> , or soft breathing, and has no sound of itself; after a consonant it serves merely to prolong the vowel <i>fatha</i> .
bâ	ب	b	ب	ب	ب	
tâ	ت	t	ت	ت	ت	like the <i>t</i> in <i>ball</i> .
thâ	ث	th	ث	ث	ث	a soft dental, like the <i>t</i> in the Italian words <i>sotto</i> , <i>petto</i> .
jeem	ج	j	ج	ج	ج	like the <i>th</i> in <i>thin</i> (sometimes <i>s</i>). In Egypt <i>t</i> .
hâ	ح	h	ح	ح	ح	like <i>j</i> in <i>jars</i> , hard <i>g</i> in <i>Egypt</i> .
khâ	خ	kh	خ	خ	خ	a strong aspirate, something like <i>h</i> in <i>haul</i> .
dâl	د	d	د	د	د	guttural, like the Scotch <i>ch</i> in <i>loch</i> .
dhâl	ذ	dh	ذ	ذ	ذ	soft dental, like the Italian <i>d</i> .
râ	ر	r	ر	ر	ر	like <i>th</i> in <i>thy</i> . In Egypt like <i>d</i> or <i>z</i> .
zâ	ز	z	ز	ز	ز	like <i>r</i> in <i>river</i> .
seen	س	s	س	س	س	as in <i>zeal</i> .
sheen	ش	sh	ش	ش	ش	as in <i>sin</i> .
sâd	ص	s	ص	ص	ص	as in <i>shin</i> .
						stronger than the English <i>s</i> . French <i>ç</i> .

ARABIC NAME.	DE-TACHED FORM.	ENGLISH NAME.	COMBINED FORM.			PRONUNCIATION.
			FINAL.	MEDIAL.	INITIAL.	
dâd	ض	d	ض	د	د	a hard palatal <i>d</i> .
tâ	ط	t	ط	ط	ط	a hard palatal <i>t</i> .
zâ	ظ	z	ظ	ظ	ظ	<i>th</i> in <i>this</i> (sometimes a hard palatal <i>z</i>).
'ain	ع		ع	ا	ا	a guttural vowel.
ghain	غ	gh	غ	ا	ا	a guttural, something like the <i>g</i> in <i>sagen</i> .
fâ	ف	f	ف	ا	ا	as in <i>fin</i> .
kâf	ق	k	ق	ا	ا	like <i>ck</i> in <i>stuck</i> , pronounced very gutturally.
kâf	ك	k	ك	ك	ك	as in <i>kin</i> .
lâm	ل	l	ل	ل	ل	as in <i>land</i> .
meem	م	m	م	م	م	as in <i>man</i> .
noon	ن	n	ن	ن	ن	sometimes as in English, sometimes nasally.
hâ	ه	h	ه	ه	ه	as in <i>hand</i> .
wâw	و	w, etc.	و	و	و	as in <i>war</i> , at the beginning of a word or syllable.
yâ	ي	y, etc.	ي	ي	ي	as in <i>yard</i> , at the beginning of a word or syllable.
lâm- alif }	ل ي	lâ	لا	as in English.

1. The Arabs write from right to left. As is shown in the preceding table, the form of the letters differs according to their position, whether at the beginning, middle, or end of a word.

The letters و, ز, ر, د, ا can only be joined to those letters which precede, and not to those which follow.

2. In Arabic writing only the consonants are written. The vowels are indicated by signs, which are placed above or below the consonants.

The vowels are:—

Fatha (ـَ), sounded like the short *a* at the end of *calendar*, or the short *u* in *bud*; thus, بَ *ba* or *bay*, سَ *sa* or *say*, رَسَلَ *rasala*, جَبَلَ *gaybel*.

Kasra (ـِ), like the *i* in *fin*, sometimes like the *e* in *bed*; thus, بِ *be*, مِ *ee*, رِجَلَ *rigl*, كِتَابِ *kitāb*.

Damma (ـُ), like the *u* in *bull*, or the *oo* in *hood*; thus, بُ *bu*, بُو *su*, سُو *soo*, كُتُبَ *kutub*, كُتِبَ *kutiba*, رَجُلَ *rāgul* (vulg. *rāgil*).

3. The *a* sound is prolonged by the addition of *l*, ex. بَا *bā*, رِجَالِ *rigāl*.

The *i* sound by the addition of *y*, ex. تِي *tee*, شَيْ *shāy*, رَشِيدَ *rasheed*.

The *u* sound by the addition of *w*, ex. تُو *too*, شُو *shoo*, حُرُوبَ *huroob*.

An *l* after a *w* at the end of a word makes no alteration in the pronunciation, ex. كَتَبُوا *kataboo*, رَسَلُوا *rasaloo*.

4. The vowels *a*, *e*, *u*, when pronounced together with *n* (*noon*) at the end of words, form the so-called *nunation* (*tanween*).

The diacritical marks for it are (ـً) or (ـِـ) *an*, ex. بَابًا *bābān*, رَاقِلًا *rāqulan*.

(ـً) *in*, ex. مَالٍ *mālin*, نَارٍ *nārin*, رَاقِلٍ *rāqulin*.

(ـِـ) *oon*, ex. رِجْلٍ *reehoon*, نَارٍ *nāroon*, كِتَابٍ *kitāboon*.

5. (ـْ) *gazm*, i. e. cutting off, or *sakoon*, i. e. resting, which indicates that the consonant over which it is placed should be pronounced without any vowel sound, ex. لَمْ *lam*, خَذْ *khoodh*, كُتِبَتْ *kutibat*, رَسَلْتُ *rasaltu*.

When the letters *w* and *y* have this sign, and are preceded by the vowel *a*, they form the diphthongs *au* and *ae*, ex. أَوْ *au*, سَوْفَ *saufa*, مَوْتِ *mautoon*, خَوْفًا *khaufan*; أَيْ *ae*, لَأَتِ *laeta*, بَأِئْتِ *baitoon*, سَأَفَانِ *saeфан*.

6. (ـ) *madda*, i. e. lengthening, is placed over the *l* to show that a second *l* following the first has been left out. The latter is replaced by the sign ʾ *hamza*, ex. جَاءَ *gā'a* instead of جَاءَلِ *samā'o* instead of سَمَاءَ.

7. (ـ) *teshdeed*, i.e. strengthening, shows that the consonant over which it is placed is to be doubled, and in pronunciation both consonants are sounded, ex. شَدَّ *shadda*, يُقَاتِلُ *yufattiloo*, كُلُّ *kulloo*.

8. (◌) *hamza* is placed over the *l* to show that it is intended to be pronounced separately and not merely prolonged, ex. سَأَلَ is pronounced not *adla*, but *ad'ala*. If it is with ◌ it means that a slight pause should be made after pronouncing the previous vowel, ex. رَأْسُ *rd'soon*, not *rdsoon*.

At the beginning of a word the *l* with ◌ placed above or below it is pronounced like *a*, *es*, *u*, or *oo*, according as it is accompanied by the vowel signs ◌ — or ◌, ex. أَرْحَمُ *arhamoo*, أَرْضُ *ardoon*, اِسْمُهُ *ismuhoo*, اِخْتِيَارُ *ikhtiyaran*, أُخْتُ *ukhtoon*, أُذُنَا *oodhnan*. In the same way the hamzated *l* with the sign of nunation at the end of a word is pronounced *an*, *in*, *oon*, ex. شَيْءٌ *shai'an*, خَطَاةٌ *kha'a'in*, خَطَاَةٌ *kha'a'oon*.

ي and و also receive the *hamza*, when they stand for *l*, in which case the two points under the ي are generally left out, ex. جِئْتُ *gee'too*, بُوْسٌ *bu'soon*. In some cases the ي and و marked by ◌ are entirely omitted, and in their places only the ◌ is written, ex. يَسْأَلُ *yas'aloo* instead of يَسْأَلُ *yasdloo*.

9. (ـ) *wasla*, i.e. conjunction or joining together, is placed over the *l* at the beginning of a word to show that it has no proper vowel sound of its own, but must be pronounced in conjunction with the terminal vowel sound of the preceding word, ex. أَبُو الْمَلِكِ *aboo'l-melikee*, اَلِفُ الرَّسْلِ *alifoo'l-waslee*, كِتَابُ الْوَلَدِ *kitaboo'l-waladee*.

NOTE—Many vowel and diacritical points taken from the Koran are no longer in use, either in writing or in print.

DIVISION OF THE LETTERS.

10. The following letters are called *solar* or *sun* letters, ط ل ن. If a word begins with one of these, the *l* of the preceding article ال is not pronounced, but the following solar letter is doubled, ex.

الشمس *esh-shems*, not *el-shems*.

الرجل *er-râgul*, not *el-râgul*.

النار *en-nâr*, not *el-nâr*.

التليد *et-talmeedh*, not *el-talmeedh*.

The *teshdeed* or sign of strengthening is, therefore, placed over the solar letters. All other letters are called *lunar* letters.

11. All letters, which serve to form the different moods, tenses, numbers, and persons, etc. of verbs and words derived therefrom, without themselves forming part of the root, are called *servile*. The *servile* letters are ي ت س م ن و ا ب ف ل ك. All others, belonging actually to the root of a word, are called radicals, i. e. *root* letters.

12. ا و ي are called *weak* letters, because they are subjected to various changes, and are sometimes quite omitted.

LETTERS AS NUMERALS.

13. The letters of the alphabet are used also as numerals, and in the following order:—

1. ا	8. ح	60. س	400. ت
2. ب	9. ط	70. ع	500. ث
3. ج	10. ي	80. ف	600. خ
4. د	20. ك	90. ص	700. ذ
5. هـ	30. ل	100. ق	800. ض
6. و	40. م	200. ر	900. ظ
7. ز	50. ن	300. ش	1000. غ

14. In combination the above numbers are read from right to left, ex. قلب $100 + 30 + 2 = 132$, غنم $1000 + 50 + 3 = 1053$, غنط $1000 + 800 + 50 + 9 = 1859$.

15. But the numerals in more common use are the following,

which have been borrowed from the Hindoos, and hence are written from left to right:—

١	٢	٣	٤	٥	٦	٧	٨	٩	١٠
1	2	3	4	5	6	7	8	9	10
١١	١٢	١٣	١٤	etc.	etc.		١٨٨٣		
11	12	13	14	etc.	etc.		1883		

SOME REMARKS ON THE PRONUNCIATION OF MODERN ARABIC.

I.—Consonants.

16. ا *a*, vide table at the beginning.
17. ب *b* ditto.
18. ت *t* ditto.
19. ث *th* is sounded like the *th* in *thin*, or the *theta* of the Greeks; but the natives of Egypt and Syria frequently confound it with ت *t*. The Turks, Persians, and other Musulmān peoples to the eastward, give it the sound of *s*.
20. ج *j* is pronounced like the *j* in *jar*, ex. جميل *jameel*, تاج *tāj*. The Egyptians, however, pronounce it like a hard *g*, as in *God*; thus, جبل *gaybel*, اشجار *ashgar*.
21. ح *h* is a pectoral aspirate, and is sounded, like the word *hay*, from the larynx, whilst ه has no particular aspiration, ex. راح *rāh*, روح *rooh*.
22. خ *kh* is sounded like the *ch* in *loch*, or the *ch* in the German *buch*, ex. أخ *akh*, أخت *ukht*, خاف *khāf*.
23. د *d* has a softer and more dental sound than our *d*, ex. دار *dār*. If it is followed by a *t*, care must be taken to sound both separately, as أدت *arad't*.
24. ذ *dh* is sounded like our soft *th* in *they*. In Egypt and Syria it is sometimes sounded like *d*, *ds*, or even *z*. It bears the same relation to ذ that ث does to ت, ex. ذهب *dhahab*, ذا *da*, هنا *hadea*, *hāza*.
25. ر *r*, the English *r*, as in *river*, ex. رجل *rāgul*.
26. ز *z* is pronounced like *z* in English, or the French *z* in *zèle*, zero, ex. زهر *zahir*.
27. س *s*, like *s* in *mess*, ex. حسن *hassan*.

28. ش *sh*, as in *shin*, ex. شمس *shems*, كشمير *Kashmeer*.
29. ﺽ *ṣ* has a stronger and more hissing sound than our *s*, and is more like the French *ç* in *reçu*, ex. صاحب *ṣāḥib*, حُصَان *ḥuṣān*.
30. ﺪ *d* is a hard, strongly pronounced, palatal *d*, ex. قَرَب *qarab*, حُذُور *ḥuḍoor*. In the word قَايِط it is pronounced like a *z*, زَبِيط.
31. ط *ṭ* is an emphatic letter, pronounced by a strong movement of the tongue against the teeth, and at the same time softening the accompanying vowel sound, ex. طَاف *ṭāf*, بَاطِل *baṭal*.
32. ظ *ẓ* is relatively to ط what ث is to ت, and ذ to د, and is pronounced either like *ḍ*, ex. ظَهر *ḍahr*, ظُهر *ḍuḥr*, or it approximates to ظاهر *ẓāḥir*. In the Egyptian dialect, in the latter case, it is almost sounded like ص, ex. عَظِيم *aṣeem*, ظَرِيف *ṣareef*.
33. ع (') is a soft guttural, and its pronunciation is only to be learned by practice.
34. غ *gh* is a hard guttural, pronounced well down in the throat, and approaches very near to the *ch* in the German word *nacht*, or the *g* in *sagen*, ex. غَرِيب *ghareeb*, صَغِير *ṣagheer*.
35. ف *f*, as in English, ex. فَرَس *faras*.
36. ك *k* is pronounced like the *ck* in *stuck*, pronounced very gutturally. In Syria it is pronounced like an ordinary *k*, by the Bedouins like a *g*, but in the Egyptian dialect it is softened down so as to be almost imperceptible, ex. كُنْزٌ *Kunṣool* almost like *unṣool*, كَال *kāl* almost like *dāl*.
37. ل *k*, the English *k*, ex. كَلْب *kelb*.
38. ه *h*, as in English, ex. هِنْد *hind*, ذَهَب *dhahab*; ه with two dots over it, ه, at the end of a word is a *feminine termination*, and is pronounced like *t* when the word stands before a genitive, ex. صُورَةُ الرَّجُل *soorat er-rāḡul*, a picture of the man. If the word, however, stands alone, then the *t* is suppressed, and only the sound of the preceding vowel is heard, صُورَة *soorah*, لَيْلَة *lailah*.
39. و *w*, used as a consonant at the beginning of a syllable, is like the English *w* in *war*, ex. وَد *walad*, وَصُول *wuṣool*.
40. ي *y*, as a consonant at the beginning of a syllable, is like the English *y* in *yard*, ex. يَم *yā*, مَرِيَم *maryam*.

II.—Vowels and Diphthongs.

41. *Fatḥa* (ـَ), short *a* or *u*. When *fatḥa* occurs in combination with the letters غ غ د خ ح it is pronounced like the *u* in *bud*, ex. حَدّ *ḥadd*, أَحْ *akh*, أَرْبَع *arba*, عَبْرَ *'abar*, عَبْد *'abd*, غَنَمَ *ghanam*, دَهْرَ *dahr*. With the letters و ق ط ط ض ص it is less pronounced, as in صَدْرَ *ṣadr*, رَاقِي *raqī*, طَلَعَ *ṭala*, زَنَّ *zann*, حَقَّ *ḥakk*, وَلَدَ *walad*. Otherwise it is pronounced like *ay* or *e*, ex. جَبَلَ *gaybel*, كَلْبَ *kelb*, مَكْتَبًا *maktabah*, شَمْسَ *shems*. In Egypt it is almost always pronounced *a*, as *gabal*, *kalb*, etc.

42. The simple sound of the *kasra* (ـِ) is the *i* in *fin*, ex. سِنَّ *sin*, كِتَابَ *kitāb*, فَاوِمَ *fāhim*. In some words it is sounded like the *e* in *bed*, ex. حَبْرَ *ḥabr*, ink; عِنَبَ *'enab*, grapes: in others like *u*, as حِمْلَانِ *ḥimlān*, قُبْلًا *qublah*. Followed by ي it always has the prolonged sound of *ee*, ex. مَرِيضَ *marreeḍ*, قِيلَ *keel*, فِيلَ *feel*.

43. (ـُ) *Damma* is seldom *u*, as in رَجُلَ *rāḡul*; generally a broad *u* or *oo*, as in رُبَّ *roobb*, يَكْتُبُ *yektoob*.

44. From the foregoing it will be seen that the pronunciation of the short vowels is not only very changeable, but there is nothing definite about them in the different dialects.

LESSON I.

1. There is no *indefinite article* in Arabic. The adjective always follows the substantive which it qualifies, ex.

بيت *bait*, a house.

حصان *ḥṣān*, a horse.

جَنِينَةٌ *genainah*, a garden.

عَالِي *'ālee*, high.

قَوِي *kōwee*, strong.

كَبِير *kebeer*, large.

بيت عَالِي *bait 'ālee*, a high house.

حصان قَوِي *ḥṣān kōwee*, a strong horse.

جَنِينَةٌ كَبِيرَةٌ *genainah kebeerah*, a large garden.

2. The *definite article* is ال *el*, and it remains the same for 'all

genders, numbers, etc. In writing, it is combined with the following words, ex.

البيت <i>el-bait</i> , the house.	الجنينة <i>el-genainah</i> , the garden.
الحصان <i>el-husān</i> , the horse.	الرجل <i>er-rāḡul</i> , the man.

3. If the substantive, which is preceded by the definite article, is qualified by an adjective, the latter also receives the article, ex.

البيت العالي <i>el-bait el-'āle</i> , the high house.
الحصان القوي <i>el-husān el-kowee</i> , the strong horse.
الجنينة الكبيرة <i>el-genainah el-kebeerah</i> , the large garden.

4. In simple sentences in which the subject is a substantive, and the predicate an adjective, the subject is preceded by the definite article, followed by the simple adjective, ex.

الأب <i>el-ab</i> , the father.	طيب <i>ṭayyib</i> , good.
الأخ <i>el-akh</i> , the brother.	صالح <i>ṣāliḥ</i> , pious.
الهوا <i>el-howa</i> , the weather (air).	بطل <i>baṭṭal</i> , bad.
التاجر <i>et-tāḡir</i> , the merchant.	غني <i>ghanee</i> , rich.

الاب طيب *el-ab ṭayyib*, the father is good.
 الرجل صالح *er-rāḡul ṣāliḥ*, the man is pious.
 الهوا بطل *el-howa baṭṭal*, the weather is bad.
 التاجر غني *et-tāḡir ghanee*, the merchant is rich.

Exercise 1.

بيت عالي - البيت العالي - الولد الكبير - درس سهل - التاجر الغني - تاجر
 غني - الولد الصالح - المطر قوي - الأب طيب - الأخ الطيب - الهوا بطل -
 الحصان كويس - البيت عالي - الرجل فقير - الحصان قوي - الهوا كويس - الأخ
 طيب - الولد كسلان - الرجل غني - الجنينة كبيرة - الدرس سهل

Exercise 2.

A good man. The rich merchant. Bad weather. The air is fine.
 An easy lesson. The brother is lazy. A good father and the poor
 man. The poor man is lazy. / The rain is heavy.

Vocabulary.

الولد <i>el-walad</i> , the boy.	فقير <i>faḳeer</i> , poor.
المطر <i>el-maṭar</i> , the rain.	كويّس <i>kwyyes</i> , fine.
الدّرس <i>ed-dars</i> , the lesson.	كسلان <i>keslân</i> , idle.
و <i>wa</i> , and.	سهل <i>sahel</i> , easy.

LESSON II.

5. When the subject of a sentence is a *personal pronoun*, then the adjective used as a predicate is also written without any article.

6. Adjectives form their feminines in a regular manner by the addition of *ī* (derived from *ī* — *atoon*: سعيدة *sa'eedoon*, fem. سعيدة *sa'eedatoon*), ex. طيب *ṭieyib*, good, fem. طيبة *ṭieyibah*; عالي *alee*, high, fem. عالية *aleeyah*.

7. Adjectives denoting colour form their feminines irregularly, thus:

أبيض <i>abyaḍ</i> , white,	fem. بيضا <i>baiḍā</i> .
أصفر <i>aṣṣar</i> , yellow,	,, صفرا <i>ṣafrā</i> .
أحمر <i>aḥmar</i> , red,	,, حمرا <i>ḥamrā</i> .
أخضر <i>akhḍar</i> , green,	,, خضرا <i>khaḍrā</i> .
أزرق <i>azraq</i> , blue,	,, زرقا <i>zarqā</i> .
أسود <i>aswad</i> , black,	,, سودا <i>saudā</i> .

8. Adjectives indicating bodily malformation or defects have the above form in the feminine:

أعرج <i>a'rag</i> , lame,	fem. عرجا <i>'argā</i> .
أعمى <i>a'ma</i> , blind,	,, عميا <i>'amyā</i> .

انا *ana*, I.

أنت *ente, en'*, thou (man), fem. أنت *entes*, thou (woman).

هو <i>hooa, hoo</i> , he,	,, هي <i>heeyeh</i> , she.
سعيد <i>sa'eed</i> , happy,	,, سعيدة <i>sa'eedah</i> .
عَيَان <i>'ayyān</i> , sick, ill,	,, عَيَانَة <i>'ayyānah</i> .
عَاقِل <i>'aḳīl</i> , wise,	,, عَاقِلَة <i>'aḳilah</i> .

أنا غني *ana ghanee*, I am rich.
 أنت عيان *ente 'ayyān*, thou (man) art ill.
 أنتي عيانة *entes 'ayyānah*, thou (woman) art ill.
 هو سعيد *hooa sa'eed*, he is happy.
 هي عاقلة *heeyeh 'āqilah*, she is wise.

9. Those substantives are of the feminine gender—

a. Which denote females, as,

الأم <i>el-umm</i> , the mother.	الاخت <i>el-ukht</i> , the sister.
البنت <i>el-bint</i> , the girl.	العروس <i>el-'aroos</i> , the bride.

b. Those ending in *i*, as,

المدينة <i>el-medīnah</i> , the town.	الرفة <i>el-owḍah</i> , the room.
الجنة <i>el-genainah</i> , the garden.	الشارقة <i>el-ḥārāh</i> , the quarter.

Exceptions to the above are الخليفة *el-khaleefah*, the caliph; العلامة *el-'ullamah*, the sage.

NOTE—Feminines are formed from masculine substantives by the addition of *i*, ex.

المرء <i>el-mar'</i> , the man,	fem. المرأة <i>el-mar'ah</i> , the woman.
الوالد <i>el-wālid</i> , the father, „	الوالدة <i>el-wālidah</i> , the mother.
العم <i>el-'amm</i> , the uncle, „	العمة <i>el-'ammah</i> , the aunt.
الكلب <i>el-kelb</i> , the dog, „	الكلبة <i>el-kelbah</i> , the bitch.

c. Those ending in an *l* or a *y* which does not belong to a root, ex.

كبريا *kibriyā*, pride, greatness.
 صحرا *ṣaḥrā*, desert.
 دنيا *dunyā*, world.
 ذكرى *zukra*, remembrance, memory.

As the greater number of Arabic roots are composed of three radicals, it is easy to distinguish whether a letter belongs to the root or not. In كبريا the three radicals are كبر, in صحرا they are صحر, and in ذكرى they are ذكر.

d. The names of those parts and limbs of the human body which are duplicated, ex,

عين 'ain, eye.	يد yad, hand.
اذن oodhn, ear.	ساق sāk, leg.
ذراع dhirā', arm.	رجل rigl, foot.

e. The names of towns and countries, ex.

مصر miṣr, Egypt.	مكة makkah, Mecca.
بarr-ash-shām, Syria.	تونس toones, Tunis.

f. A small number of other substantives. Those in most common use are—

أرض ard, earth.	قوس kous, bow.
بئر beer, well.	كأس kās, cup, glass.
دار dār, house.	كبد kabid, liver.
ريح reeh, wind.	ملح malḥ, salt.
شمس shems, sun.	نفس nafs, soul.
etc.	etc.

In the vulgar dialects, however, these genders are often changed. Thus, in Egypt, بئر beer, well, is masculine, whilst the masculine بطن baṭn, belly, is feminine.

10. Individual nouns are formed from collective nouns denoting a whole race or species by the addition of ī, and are, therefore, feminine, ex.

تمر tamr, the date family.	تمرة tamrah, a date.
حمام hamām, the pigeon tribe.	حمامة hamāmah, a pigeon.
بغل baghl, the mule tribe.	بغلة baghlah, a mule.

Exercise 3.

الرجل سعيد - المدينة كبيرة - الشجرة عالية - تاجر غني - هو سعيد - البنت كريمة -
هي عاقلة - الام عيانة - البنينة كبيرة - البنينة الكبيرة - انا سعيد - هو كسلان - الام
صالحة - هي طيبة - أنت غني - أنتي فقيرة - الاخت سعيدة - الاخ عيان - المثالة
صعبة - الولد كسلان - البنت مؤدبة - العم غني - العمّة غنية - المطر قوي - الحصان
كويس - القامي عالم - الكتاب نافع - أنا غني - أنت عيان - هو عالم - أنت فقير -
الحصان نافع - الشارع طويل

Exercise 4.

A rich man and a poor girl. A poor man and a rich merchant. The good father is ill. The lesson is long and hard. A long street and a tall house. The book is useful.// The river is broad and deep. The black horse and the white house. The wise and polite judge. I have a useful horse. Thou hast the red book. He has a large house and a small garden. She has a hard exercise. The fox is red, but the hare is yellow.

Vocabulary.

صَعَبَ <i>ṣa'ab</i> , hard.	شارع <i>shārī</i> , street.
أَدِيبَ <i>adeeb</i> ,	شَجَرَة <i>shagarah</i> , a tree.
مُؤَدَّبَ <i>mooaddab</i> , } polite.	كِتَابَ <i>kitāb</i> , a book.
نَافِعَ <i>naṣī</i> , useful.	نَهْرَ <i>nahr</i> , a river.
طَوِيلَ <i>ṭawīl</i> , long.	قَاضِي <i>qāḍee</i> , a judge.
صَغِيرَ <i>ṣagheer</i> , small.	أَنَا عِنْدِي <i>ana 'andee</i> , I have.
عَرِيفَ <i>'areef</i> , broad.	أَنْتَ عِنْدَكَ <i>ente 'andak</i> , thou hast (m.)
غَمِيقَ <i>'ameek</i> , deep.	أَنْتِي عِنْدِكَ <i>entee 'andik</i> , thou hast (f.)
تَلَبَّ <i>ṭalab</i> , fox.	هُوَ عِنْدَهُ <i>hooa 'and' hoo</i> , he has.
أَرْنَبَ <i>arnab</i> , hare.	هِيَ عِنْدَهَا <i>heeyeh 'and' hā</i> , she has.

LESSON III.

11. The third personal pronoun can be used to connect the subject of a sentence to its predicate in the place of I am, thou art, he, she, or it is :

- النهر هو عريض *en-nahr hooa 'areef*, the river is wide.
 الأم هي عيابة *el-umm heeyeh 'ayyānah*, the mother is ill.
 الأخ هو صالح *el-akh hooa ṣāliḥ*, the brother is pious.
 الشارع هو طويل *esh-shārī hooa ṭawīl*, the street is long.
 أنا هو الرجل *ana hooa er-rāḡul*, I am the man.
 أنت هو الرجل *ente hooa er-rāḡul*, thou art the man.

12. Adjectives can be strengthened by the addition of the following words placed after them :

قوي	<i>kowee</i> , strong,	} very,
كثير	<i>kefeer</i> , much, many,	
جدا	<i>gidan</i> , much, many,	
خالص	<i>khaliṣ</i> , entirely,	

and in order to express a still higher degree of intensity, two of the above words can be used together, ex.

التاجر غني كثير *et-tāgir ghanee kefeer*, the merchant is very rich.
 السكة طيبة كثير *es-sikkah ṭeyyibah kefeer*, the road is very good.
 الليلة لطيفة جدا *el-lailah laṭeefah gidan*, the night is very pleasant.
 اليوم لطيف كثير قوي *el-youm laṭeef kefeer kowe*, to-day is extremely beautiful.
 العيش غالي كثير قوي *el-'aish ghālee kefeer kowe*, the bread is exceedingly dear.
 الكتاب ذاكوس خالص *el-kitāb da kowees khaliṣ*, this book is very good.

13. In the same manner the expressions بالكفاية *bi'l-kafāyah*, sufficient, enough, and بزيادة - بزيادة *bi'z-zidāh*, in excess, i. e. too much, are used, ex.

النهر عريض بزيادة *en-nahr 'areeḍ bi'z-zidāh*, the river is too wide.
 الهواء بظال بزيادة *el-howa baḥḥāl bi'z-zidāh*, the weather is too bad.
 البئر عميق بالكفاية *el-beer 'ameeq bi'l-kafāyah*, the well is deep enough.
 الشارع طويل بالكفاية *esh-shāriṭ ṭaweel bi'l-kafāyah*, the street is long enough.

كنت *koontu, koont'*, I was.
 كنت *koonta, koont'*, thou (man) wast.
 كنت كنتي *koontes*, thou (woman) wast.
 كان *kān*, he was.
 كانت *kānet*, she was.

أنا كنت عيان *ana koont' 'ayyān*, I was ill.
 أنت كنت كسلان *anta koont' keshlān*, thou wast idle.

هو كان عاقل or كان *kān* or *hooa kān 'āqil*, he was wise.
 كانت كويسة or كانت *kānet* or *heeyah kānet kwyeeesah*, she was beautiful.

التاجر كان رجل فني كثير *et-tāgir kān rāḡul ḡhanees ksteer*, the merchant was a very rich man.

NOTE—In the written language the predicate of the sentence receives the sign of the accusative ʾ after the auxiliary كان. Thus one writes: هو كان رجلاً عالياً *hooa kāna rāḡulan 'āliman*, he was a learned man. كنت حاضراً *koontu ḥāḍiran*, I was present.

14. The preposition في *fee*, in, on, is pronounced with the following article as *fee'l*:

في البيت *fee'l-bait*, in the house, at home.

في النهر *fee'n-nahr*, in the river.

في الطريق *fee't-tareek*, on the road.

في الليل *fee'l-lail*, in the night.

Exercise 5.

للصان قوي كثير - العيش غالي كثير قوي - كان رجل شاطر - أنا فمساوي -
 هو فمساوي - الكتاب هو نافع كثير - المارة واسعة - الاخت هي دايماً مبسوطة -
 الاب دايماً مشغول - الوزير مشغول كثير - الليلة لطيفة جداً - الهوا بطال
 بزيادة - الماء هو بارد - أنا كنت عيان - الحبر اسود - المطر قوي بزيادة - الليلة كويسة
 قوي - الورق أبيض - البيت عالي بالكفاية - الاوضة واسعة بالكفاية - الشجرة
 عالية - الاوضة كويسة - أنا كنت حاضر - كان في البيت اليوم - الرجل طويل كثير -
 هي كانت في البيت امبارح (yesterday) - كان في الليل مطر - القاضي كان عادل -
 كانت امرأة عميا - أنا كنت تملي في الاوضة - الملك كان كريم - كان مطر
 امبارح - الهوا بارد اليوم - البئر عميق بالكفاية - كانت امرأة صالحة

Exercise 6.

The bread was very good yesterday. The judge was in the room to-day. I was at home to-day. The German is always in

the garden. The horse was on the road, and the woman was in the house. The merchant is a very energetic man, and is always busy. The weather was capital yesterday, but to-day it is cold and very bad. The tree is green, the sky blue, the gold yellow, and the water black. The woman is busy and contented.

Vocabulary.

عَيْش <i>'aish</i> , bread.	رَقَّ <i>warak</i> , paper.
شَاطِر <i>shāḍir</i> , energetic, clever.	عَادِل <i>'adil</i> , just.
نِمْسَاوِي <i>nimsāwee</i> , German.	مَلِك <i>melik</i> , king.
فَرَنْسَاوِي <i>fransāwee</i> , Frenchman.	مَبْسُوت <i>mabsoot</i> , contented, pleased.
بَارِد <i>bārid</i> , cold.	حَاضِر <i>hāḍir</i> , present, ready.
حَبْر <i>hibr</i> , ink.	لَكِنْ <i>lakin</i> , but.
وَزِير <i>wuzeer</i> , minister. (Egypt.)	أَمْبَارِي <i>embāriḥ</i> , } yesterday.
مَاء <i>ma</i> , } water.	الْبَارِي - الْبَارِحَة <i>el-bāriḥ</i> , }
مَوْيَاة <i>mowayah</i> , }	الْيَوْم <i>el-youm</i> , } to-day.
سَّمَاء <i>samā</i> , the sky, heaven.	النَّهَار ذَا <i>en-nahār da</i> , }
ذَهَب <i>dhahab</i> , gold.	تَمَلِّي <i>tamellee</i> , always.
وَاسِع <i>wāṣi</i> , wide.	
عَال <i>'al</i> , capital.	

LESSON IV.

15. The interrogative form is obtained—

a. By prefixing ا, *ā*, ex.

أَلَمْ يَتَعَلَّمْ *al-hooa 'alim*, is he learned?
 أَكَانَ حَاضِرًا *ākān hāḍir*, was he present?
 أَكُنْتَ هُنَاكَ *akoonte hendaḥ*, wast thou there?

b. By prefixing هَل *hal*, ex.

هَلْ كَانَ حَاضِرًا *hal kān hāḍir*, was he present?
 هَلْ هُوَ مُجْتَهِدٌ *hal hooa mugtahed*, is he diligent?

c. In ordinary conversation, however, the negative interrogative form is generally used, and this is formed by using ما at the beginning of the sentence, and adding ش *sh* (derived from شي *shay*, thing) to the following verb, ex.

ما كانش حاضر *mā kân'sh ḥāḍir*, wasn't he present?

ما كنتش هناك *mā koontesh hendk*, weren't you there?

ما كانتش عيانة *mā kânet'sh 'ayyânah*, wasn't she ill?

But before nouns, pronouns, adjectives, etc., the above form is obtained by using مُش (derived from ماشي *moosh*, ex. انت مش *art thou not content?*)

16. The interrogative pronoun *who?* is مَنْ *man* or مِمَّنْ *men* (pronounced very open) or مِمَّنْ, ex. هناك مَنْ *men hendk*, who is there? من هو الرجل *meen hooa er-râḡul*, who is the man? من هو *meen hooa*, who is it?

17. *What, what kind of?* is translated by أَيَّ *ay*, ex. أي الدعوي *ay ed-da'ua*, what is the matter? أي رجل *ay râḡul*, what kind of man? أي كتاب *kitâb ay*, what kind of a book, what book? أي شي *ay shay*, shortened into ايش *aish*, what a thing, i.e. what?

18. *Where?* is أَيْنَ *ain* or فَيْنَ *fain* (derived from فَيْ *fee ain*), ex. أين هي *ain heeyah*, where is she? أين الكتاب *fain el-kitâb*, where is the book? Here, هنا *hend*; هاهنا *hâhend*, just here; هناك *hendk*, there; and هنالك *hondlik*, over there.

19. Negation is effected by means of مَا *mā*, not, prefixed to a word, ex.

ما أنت مبسوط *mā ente mabsoof*, thou art not content.

أنا ما كنت هناك *ana mā koont hendk*, I was not there.

In the colloquial ش is added, thus:

ما انتاش مبسوط *mā entish mabsoof*, thou art not content.

أنا ما كنتش هناك *ana mā koontesh hendk*, I was not there.

When this ش is added to the personal pronouns, certain modifications take place, thus:

ما انيش *mā aneesh*, I am not.

ما انتاش *mā entish*, thou art not.

ما انتيش *mā enteesh*, thou (woman) art not.

ما هوش *mā hoosh*, he is not.

ما هيش *mā heesh*, she is not.

ما انيش غني *mā aneeah ghaneh*, I am not rich.

ما هيش سعيدة *mā heesh sa'eedah*, she is not happy.

النهر ما هوش عريض *en-nahr mā hoosh 'areed*, the river is not broad.

القفازة ما هيش كبيرة *el-kazazah mā heesh kebeerah*, the bottle is not big.

البئر ما هوش عميق زيادة *el-beer mā hoosh 'ameek bi'z-ziddah*, the well is not too deep.

NOTE—*lais* ليس, not, is also used to give the idea of negation, but is only used before nouns, adjectives, and adverbs in writing, ex.

ليس هو أخي *lais hooa akhee*, he is not my brother.

ليس هذا فكري *lais hāza fikree*, this is not my idea.

moosh مش is used for *lais* in common speech.

20. A sentence may become interrogative simply by the stress laid upon words, thus: ما هوش سعيد may mean either *he is not happy*, or *is he not happy?* according to the tone of the voice. In order to avoid any want of clearness which may arise from this in writing, the word يعني *ya'nee* (meaning *that is to say*) may precede the sentence when used interrogatively:

ما انيش مجتهد *ya'nee mā aneeah mugtahed*, am I not diligent?

ما هوش سعيد *ya'nee mā hoosh sa'eed*, is he not happy?

21. *There is* is translated by *fee* في:

في شي or فيش *feesh*. *Is there any?*

ما في شي or ما فيش *mā feesh*. *There is not any.*

في فلوس *fee feloos*, there is money.

ما فيش فلوس *mā feesh feloos*, isn't there any money?

هناك في موية *hendak fee mowyah*, there is water there.

ما فيش عيش *mā feesh 'aish*, there is no bread.

Exercise 7.

أهو مجتهد - أكان عيان - هل كانت عيانة - هل أنت مبسوط - مش
جيغان - مش عطشان - ما كانش حاضر - من هو - ما انيش غني - أنا
ما انيش بليد - ما انتاش نظيف - الماء بارد كثير قوي - الليلة لطيفة جداً -

فَينَ البَنْدُقيَّةِ - البَنْدُقيَّةِ فِي الرُّكنِ - فَينَ الكِتَابِ - الكِتَابِ فِي الدُّوْلَابِ -
 كِتَابِ إِي فِي الدُّوْلَابِ - فَينَ القُرْأَةِ - القُرْأَةِ فِي المِخْرَنِ - مَا كُنْتُ هُنَاكَ - أَنَا
 مَا كُنْتُ هُنَاكَ - كَانَتْ هُنَاكَ فِي الشَّهْرِ الْمَاضِي - يَعْنِي مَا هُوَ جَبْعَان - يَعْنِي
 مَا هَيْشَ عَطْشَانَةَ - النَّهَارِ لَطِيفٌ جَدًّا - الْهَوَا بَطَالٌ كَثِيرٌ - كَانَ فِي مَطَرٍ
 بِاللَّيْلِ - الْعَيْشُ غَالِيٌ كَثِيرٌ - مَا فَيْشَ خَبِرٌ - فِي شَيْ مَوِيَّةٍ - مَا فَيْشَ مَوِيَّةٍ -
 الْحَارَةُ عَرِيضَةٌ بِالْكَفَايَةِ - الْوَرَقُ أَسْوَدُ بَزِيَادَةٍ - الْوَرَقُ مَا هُوَ أَبْيَضُ بِالْكَفَايَةِ -
 الْمَلِكُ كَانَ عَادِلٌ - مَا عُنْدُوهُ لِلْحِمَاةِ حَشِيشٌ - لَا مَا عُنْدُوهُ حَشِيشٌ لَكِنْ
 عِنْدَهُ تَبَنٍ - التَّاجِرُ كَانَ رَجُلٌ شَاطِرٌ كَثِيرٌ - الْقَاضِي كَانَ فَقِيرٌ - الْوَزِيرُ كَانَ دَائِمًا
 مَشْغُولٌ - هُوَ فَرَنْسَاوِيٌّ - مَنْ هُوَ الرَّجُلُ دَا - هُوَ نَمْسَاوِيٌّ - مَنْ هِيَ التَّتِ دِي -
 أَنَا افْتَكِرُ (I think) هِيَ فَرَنْسَاوِيَّةٌ - مَنْ هُوَ الْخَوَاجَةُ - لِلْجَمَلِ عَطْشَانٌ - مَا فَيْشَ
 مَوِيَّةٍ - فِي نَبِيذٍ - فَينَ كُنْتُ الْبَارِحَ - كُنْتُ فِي الْبَيْتِ - أَيْنَ هِيَ - كَانَتْ
 فِي الْبَنِينَةِ - أَنْتَ مَا كُنْتُ هُنَا النَّهَارَ دَا - الْكَلْبُ عَطْشَانٌ وَالْقَطْ جَبْعَانٌ -
 أَنَا تَعْبَانٌ

Exercise 8.

Was the merchant busy yesterday in the market? Has the woman a bottle of wine? Was the poor man idle in the garden? I am not sick to-day, but I was yesterday. Who is the woman in the street? Where is the gun? The gun is in the house, and the dog is in the garden. The sun was hot last month, but now the wind is cold, and the weather bad. Is there any money in the blue cupboard? Yes, there is some money there. Has the horse grass and water? No, but he has clean chopped straw and barley. The camel is thirsty, but the horse is hungry.

Vocabulary.

حَامِي <i>hamee</i> ,	} hot.	خُبْز <i>khubz</i> ,	} bread.
سُخْن <i>sukhan</i> ,		عَيْش <i>'aish</i> ,	
بَرْد <i>barid</i> or <i>bard</i> ,	cold.	نَبِيذ <i>nabeedh</i> ,	wine.
رُكْن <i>rukan</i> ,	corner.	جَبْعَان <i>ges'an</i> ,	hungry.
قُرْأَةٌ <i>qur'azah</i> ,	bottle.	بَنْدُوقِيَّة <i>bundookiyah</i> ,	gun, rifle.

دُولَاب <i>doolāb</i> , cupboard.	نَظِيف <i>naẓeef</i> , clean.
مَخْزَن <i>makhzan</i> , magazine.	شَهْر <i>shahr</i> , month.
قَطَاة <i>kottah</i> , cat.	حَشِيش <i>hashceesh</i> , grass.
الآن <i>ālān</i> , now.	لَا <i>lā</i> , no.
مَاضِي <i>māḍee</i> , last, past.	تِبْن <i>tibn</i> , chopped straw.
سَيِّدَة <i>sitt</i> , lady.	خَرَّاجَة <i>khwaḡah</i> , gentleman.
جَمَل <i>gamal</i> , camel.	سُوق <i>sook</i> , market.
بَلِيد <i>baleed</i> , stupid.	شَعِير <i>sha'eer</i> , barley.
تَعَبَان <i>ta'bān</i> , tired.	

LESSON V.

FORMATION OF PLURALS.

22. The regular or so-called *unbroken* plurals of *masculine* substantives are formed by the addition of the syllable *een* (in the place of the *oon* of the written language), ex.

نَجَّار <i>naggār</i> , carpenter,	plur.	نَجَّارِينَ <i>naggāreen</i> .
خَيَّاط <i>khayyāt</i> , tailor,	"	خَيَّاطِينَ <i>khayyāḍeen</i> .
حَمَّال <i>hammal</i> ,	} porter,	" { حَمَّالِينَ <i>hammāleen</i> .
شَيَّال <i>shayyāl</i> ,		
		شَيَّالِينَ <i>shayyāleen</i> .

23. Feminine substantives form the regular plural by changing the *ī* into *āt*, or by the addition of *āt*, when *ī* does not occur in the singular, ex.

سَاعَة <i>sā'ah</i> , hour,	plur.	سَاعَات <i>sā'āt</i> .
حَارَة <i>hārāh</i> , quarter,	"	حَارَات <i>hārāt</i> .
مَرْيَم <i>maryam</i> , Mary,	"	مَرْيَمَات <i>maryamāt</i> .

24. Adjectives form their regular plurals in the same manner, ex.

masc. وَاسِع <i>wāsi'</i> , wide,	plur.	وَاسِعِينَ <i>wāsi'een</i> .
fem. مَفْتُوحَة <i>maftooḡah</i> , open,	"	مَفْتُوحَات <i>maftooḡāt</i> .

25. These regular formations of the plurals are, however, of rare occurrence, and the majority of substantives and adjectives have what are called *broken* plurals. Those in most general use will be found below :

a. By a change of the first vowel into *kasra* (i), and the insertion of an *l* after the second radical :

كَلْبٌ <i>kelb</i> , dog,	plur. كِلَابٌ <i>kilāb</i> .
جَبَلٌ <i>gabal</i> , mountain,	„ جِبَالٌ <i>gibāl</i> .
رَجُلٌ <i>ragul</i> , man,	„ رِجَالٌ <i>rigāl</i> .
رِيحٌ <i>reeh</i> , wind,	„ رِيَّاحٌ <i>reedh</i> .

b. By a change of the first vowel into *damma* (u), and the insertion of *y* after the second radical :

مَلِكٌ <i>melik</i> , king,	plur. مُلُوكٌ <i>mulook</i> .
قَلْبٌ <i>kalb</i> , heart,	„ قُلُوبٌ <i>kuloob</i> .
دَرْسٌ <i>dars</i> , lesson,	„ دُرُوسٌ <i>duroos</i> .
بَيْتٌ <i>bait</i> , house,	„ بُيُوتٌ <i>buyoot</i> .

c. By prefixing an *l* and the insertion of an *l* after the second radical :

نَهْرٌ <i>nahr</i> , river,	plur. أَنْهَارٌ <i>anhār</i> .
فَضْلٌ <i>faḍl</i> , kindness,	„ أَفْئَالٌ <i>afḍāl</i> .
وَلَدٌ <i>walad</i> , boy,	„ أَوْلَادٌ <i>awlād</i> .
شَجَرَةٌ <i>shagarah</i> , tree,	„ أَشْجَارٌ <i>ashgār</i> .
لَوْنٌ <i>loun</i> , colour,	„ أَلْوَانٌ <i>alwān</i> .
رُوحٌ <i>rooh</i> , spirit, mind,	„ أَرْوَاحٌ <i>arwāḥ</i> .

If the second radical is an *l*, which has been derived from a *y*, then the latter is replaced :

مَالٌ <i>māl</i> , property,	plur. أَمْوَالٌ <i>amwāl</i> .
حَالٌ <i>ḥāl</i> , state,	„ أَحْوَالٌ <i>aḥwāl</i> .
بَابٌ <i>bāb</i> , door,	„ أَبْوَابٌ <i>abwāb</i> .

d. By prefixing an *l* and the addition of *ī* as termination, when the second radical is pronounced with (—) :

رَغِيفٌ <i>ragheef</i> , loaf,	plur. أَرْغِفَةٌ <i>arghifāh</i> .
جَنَاحٌ <i>gandh</i> , wing,	„ أَجْنَحَةٌ <i>agnihāh</i> .
حِمَانٌ <i>ḥuṣān</i> , horse,	„ أَحْصَانَةٌ <i>aḥṣināh</i> .

e. By pronouncing the two first radicals with *u* :

كِتَاب <i>kitāb</i> , book,	plur. كُتُب <i>kutoob</i> .
مَدِينَة <i>medeenah</i> , town, „	مُدُن <i>mudoon</i> .
سَفِينَة <i>sefeenah</i> , ship, „	سُفُون <i>sufoon</i> .

f. The first radical is pronounced with *u*, the second with *a* :

قَرْيَة <i>karyah</i> , village, plur.	قُرَى <i>koora</i> .
بِرْكَة <i>birkah</i> , lake, pool, „	بُرُك <i>boorak</i> .
مِلَّة <i>mullah</i> , nation, „	مُلَل <i>moolal</i> .

26. Substantives of four consonants receive an *l* after the second consonant, and have either a long or short *i* before the last :

مَكْتُوب <i>maktoob</i> , letter, plur.	مَكَاتِيب <i>makāteeb</i> .
سُلْطَان <i>soolān</i> , ruler, „	سَلَاطِين <i>salāteen</i> .
مِفْتَاح <i>miftāh</i> , key, „	مِفْتَاحَات <i>mefāteeh</i> .
بُسْتَان <i>bustān</i> , garden, „	بَسَاتِين <i>basāteen</i> .
مَخْزَن <i>makhzan</i> , magazine, „	مَخَاذِن <i>makhāzin</i> .
مَرْكَب <i>markib</i> , ship, „	مَرَاكِب <i>marākib</i> .

Some substantives with three consonants form their plurals in a similar manner :

جَنِينَة <i>genainah</i> , garden, plur.	جَنَائِين <i>ganāyeen</i> .
عَجُوزَة <i>'agoozah</i> , old woman, „	عَجَائِيز <i>'agāyiz</i> .
عَجِيبَة <i>'ageebah</i> , wonder, „	عَجَائِب <i>'agāyeeb</i> .

27. Some substantives take the termination *ان* *an* :

خَلّ <i>khull</i> , friend, plur.	خُلُلَان <i>khullān</i> .
تَاج <i>tāg</i> , crown, „	تَاجَان <i>teegān</i> .
نَار <i>nār</i> , fire, „	نِيرَان <i>neerān</i> .

28. Those substantives ending in *l* which are derived from Turkish, form the plural by the addition of *ات*, and those denoting foreign words for trades and offices, by adding *ية* :

باشا <i>bāshā</i> , pasha,	plur.	باشاوات <i>bāshāwāt</i> .
أغا <i>aghā</i> , agha,	„	أغوات <i>aghāwāt</i> .
طوبجي <i>ṭobgee</i> , gunner,	„	طوبجية <i>ṭobgeeyah</i> .
سلاحدار <i>seldāddār</i> , sword-bearer,	„	سلاحدارية <i>seldāddāreeyah</i> .

29. Many substantives have more of these, and other plural forms at the same time :

بحر <i>baḥr</i> , sea,	plur.	أبحار, بُحُور, بُحَار.
حصان <i>ḥuṣḍn</i> , horse,	„	حُصَن, أَحْصَنَة.

30. The following are quite irregular :

أب <i>ab</i> , aboo, father,	plur.	آباء <i>ābā</i> , vulg. أبهات <i>abbahāt</i> .
أم <i>umm</i> , mother,	„	أُمّهات <i>ummaḥāt</i> .
ابن <i>ibn</i> , son,	„	{ أبناء <i>abnā</i> .
		{ بنين <i>baneen</i> .
بنت <i>bint</i> , daughter,	„	بنات <i>bandt</i> .
أخ <i>akh</i> , akhoo, brother,	„	{ أخوة <i>ukhwah</i> , brothers.
		{ أخوان <i>akhwān</i> , brethren.
أخت <i>ukht</i> , sister,	„	أخوات <i>akhwāt</i> .
إنسان <i>insān</i> , man,	„	كاس <i>naṣ</i> .
يوم <i>yoom</i> , day,	„	أيام <i>ayyām</i> .

31. The most common of the broken plurals of adjectives are formed as follows :

a. The second radical is followed by 1 :

كبير <i>kebeer</i> , large, great,	plur.	كِبَار <i>kibār</i> .
عريض <i>areeḍ</i> , broad, wide,	„	عُرَاض <i>urād</i> .
مليح <i>meleeh</i> , pleasant, good,	„	مِلَاح <i>mildāḥ</i> .
صعب <i>ṣa'b</i> , difficult,	„	صِعَاب <i>ṣi'āb</i> .

b. An 1 prefixed, and the radical followed by an 1 :

شَرِيف *sheroef*, distinguished, plur. أَشْرَاف *ashraf*.

طَافِر *thair*, clean, ,, أَطْهَار *athar*.

مَيِّت *maït*, *māyit*, dead, ,, أَمْوَات *amwat*.

c. The first radical is pronounced with *u*, the second with *a*, and the third with *i* :

سَعِيد *sa'eed*, happy, plur. سُعَدَا *su'add*.

فَقِير *fakier*, poor, ,, فُقَرَا *fukarā*.

عَالِم *'alim*, wise, learned, ,, عُلَمَا *'oolamā*.

عَاقِل *'akīl*, clever, wise, ,, عَوَالِد *'oolalā*.

32. Adjectives with four consonants introduce an *i* after the second consonant :

مَسْكِين *meskeen*, wretched, plur. مَسَاكِين *mesakeen*.

مَجْنُون *magnoon*, mad, ,, مَجَانِين *maganeen*.

33. Those adjectives indicating colour form their plurals as follows :

أَحْمَر *ahmar*, red, plur. أَحْمَر *humr*.

أَصْفَر *asfar*, yellow, ,, صُفْر *sufur*.

أَسْوَد *aswad*, black, ,, سُود *sood*.

أَبْيَض *abyad*, white, ,, بَيْض *beed*.

34. Those which denote bodily malformation or defects, as follows :

أَعْمَى *a'ma*, blind, plur. عُمَيَّان *'umyān*.

أَعْوَر *a'war*, one-eyed, ,, عَوْرَان *'oorān*.

أَعْرَج *a'rag*, lame, ,, عُرْجَان *'oorgān*.

35. The following are the rules for the agreement of the adjective with its substantive in gender and number :

a. The adjective has a *masculine termination* when it qualifies a *masculine noun* in the singular, and a *feminine termination* when the noun is *feminine singular*, ex.

البستان الكبير *el-bustān el-kabeer*, the large garden.

الجنة الكبيرة *el-genainah el-kebeerah*, the large garden.

b. The same applies when the substantive is in the plural and denotes sensible beings, as,

رجال مشغولين *rigāl mashghoolēen*, busy men. —

نساء مشغولات *niswān mashghoolāt*, busy women.

In the language of daily life, however, the *masculine* gender of the plural of adjectives is now-a-days used with feminine substantives, ex.

نساء طيبين *niswān ṭayyibeen*, good women.

بنات صالحين *bandt ṣāliḥeen*, pious daughters.

c. If the substantive occurs in the form of the *broken plural* or of the *regular feminine plural*, and denotes *insensate* beings or things, then the following adjective is generally put in the feminine singular :

أجسام نورانية *agsām noorāniyah*, shining bodies.

النهارات قصيرة *en-nehārdt ḥaṣeerah*, the days are short.

الحيوانات مختلفة *el-ḥaiwāndt mukhtalifah*, the animals are various.

In the above cases the *feminine plural* of the adjective is much more seldom used :

الاشجار عالىات *el-ashgar 'āleeyāt*, the trees are tall.

النباتات ثابتات *en-nabātāt ṭābiḥāt*, the plants are fixed.

In ordinary conversation the *masculine plural* is often used :

— الكتب مفيدة or مفيدون *el-kutūb mufeedeen* or *mufeedah*, the books are useful.

القاعات كويسة or كويسين *el-kā'āt kwoyeseen* or *kwoyeezah*, the halls are fine.

d. With collective nouns the adjective is masculine, although with an individual of the species it is feminine, ex.

الشجر الكبير *esh-shagar el-kabeer*, the family (*genus*) of great trees.

شجرة كبيرة *shagarah kebeerah*, a large tree.

36. The plural of the personal pronouns is—

نحن *nahnoo, nahn*, vulgar, احنا *ehna*, we.
 أنتم *entoom*, أنتوا *entoo*, ye or you.
 هم *hoom*, masc., هما *hoomâ*, fem. they.
 هن *hoonna* (very seldom used), fem. they.

The above are used negatively with the suffix ش :

ما احناش *ma ehndash*, we are not.

ما انتمش *ma entoomash*,
 ما انتوش *ma entoosh*, } ye or you are not.

ما همش or هميش *ma hoomash* or *hoomesh*, they (m.) are not.

ما هماش *ma hoomdash*, they (f.) are not.

37. The plural of كان *kân*, without and with negation, is as follows :

كنّا *koonna*, we were. ما كنّاش *ma koonndash*, we were not.

كنّا *koontoom*, كنّا *koontoo*, ye were. ما كنّوش *ma koontoosh*, ye were not.

كانوا *kānoo*, they were. ما كانوا *ma kānoosh*, they were not.

Exercise 9.

الهوا هو مادة خفيفة جدًا - النهارات في الشتا قصيرة جدًا - الكواكب هي أجسام نورانية في السما - النباتات والاشجار ثابتة في الأرض - هي غالية كريمة مليحة مش غالية - هل بلاد كشمير طريفة - نعم هي لطيفة جدًا - هل مملكة العجم كبيرة - نعم هي كبيرة جدًا - الكتاب نافع - الكتب نافعة - الاخ هو كبير - الاخت هي صغيرة - أين الاخوة - هم في المدينة - أين الاخوات - هم في المدينة - الجار هو رجل شاطر قوي - الجارة هي امرأة صالحة - ما هماش غنيين - كانوا فقرا - البيوت كبار - البيوت عاليين قوي - الكتب مفيدة - فين الكتب - الكتب في الدواب - انا جيعان - مش جيعان هو - أبوة هو جيعان - لا ما هوش جيعان - هو عطشان - ما انتاش عطشان - لا ما انيش عطشان انا تعبان - هي بردانة - ما كانوا مبسوطين - كانوا غضبانين - انا كنت متعجب - ما احناش متعجبين - الحارات عراض بزيادة - القاعات كريمة كثير - التجار هم ناب ملاح - الجيران ما همش ناس ملاح - الهوا طيب اليوم - الهوا بطال ووحلان - الملك كان كريم - الله كريم

Exercise 10.

The carpenters and tailors are busy and energetic men. The quarters of the town are wide and long. The hours of the day are short in winter. Are the doors of the houses in the village open? The mountains of this country (البلاد دي) are high, and the rivers deep. The kings of the kingdom of Persia were very wise men. Were you not in the garden yesterday? No, I was in the town. I was very frightened to-day. Men are merciful, but animals are not. The brothers and sisters are not in the garden. The water is muddy, but the wine is good. Have you good horses and camels?

Vocabulary.

مَادَّةٌ <i>maddah</i> , substance.	غَضَبَان <i>ghaḍbān</i> , angry.
جِسْمٌ <i>gism</i> , أَجْسَامٌ <i>agadīm</i> , } body, bodies.	وَحْلَان <i>waḥlān</i> , مُعْكِرٌ <i>mu'akkar</i> , } muddy.
سَمَاءٌ <i>samā</i> , سَمَاوَاتٌ <i>samāwāt</i> , } heaven, s.	وَسِخٌ <i>wasikh</i> , dirty.
مَمْلَكَةٌ <i>memlekaḥ</i> , مَمَالِكٌ <i>memālik</i> , } kingdom, s.	خَائِفٌ <i>khāif</i> , frightened.
خَفِيفٌ <i>khafīf</i> , light.	مُتَعَجِّبٌ <i>mut'aggib</i> , surprised.
شِتَاءٌ <i>shītā</i> , winter.	نَعَمْ - أَيْوَى <i>na'am, aiwāh</i> , yes.
كَوْكَبٌ <i>kowkab</i> , كَوَاكِبٌ <i>kawākib</i> , } star, s.	كَرِيمٌ <i>kareem</i> , generous.
نُورَانِيٌّ <i>noorānee</i> , shining.	اللَّهُ <i>allāh</i> , God.
عَجَمٌ <i>'agam</i> , Persia.	مَفْتُوحٌ <i>maftūḥ</i> , open.
	رَحِيمٌ <i>raḥeem</i> , merciful.

LESSON VI.

THE DEMONSTRATIVE PRONOUNS.

38. The demonstrative pronouns implying objects near at hand are—

هَذَا *hādha*, *hāsa*, this (masc.).

هَـذِهِ *hādhee, hāzee*, this (fem.).

هَـؤُلَاءِ *howlāi*, these (both genders).

هَـذَا الرَّجُلُ *hāza er-rāgul 'ārag*, this man is lame.

هَـذِهِ الْبِنْتُ كَوَيْسَةٌ *hāzee el-bint kwyessah*, this girl is pretty.

هَـؤُلَاءِ النَّاسُ مُتَعَجِّبِينَ *howlāi en-nās mu'taggibeen*, these people are astonished.

39. هَـذَا *hāza el* and هَـذِهِ *hāzee el* are in ordinary speech converted into هَال *hal* :

هَالِ الْكِتَابِ *hal-kitāb*, this book ; هَالِ الْبِنْتِ *hal-bint*, this girl.

At the same time the pronunciation of the article before the *solar* letters must be taken into account, as هَال رَجُلٍ *har-rāgul*, not *hal-rāgul*.

40. If the indication implied by the pronoun requires to be strengthened, a second هَـذَا or هَـذِهِ can be placed after this هَال :

هَـذَا هَـذَا هَالِ الْكِتَابِ *hāl-kitāb hāza*, this book hero.

هَـذِهِ هَـذِهِ هَالِ الشَّجَرَةِ *hāl-shāgarah hāzee*, this tree here.

41. The plural هَـؤُلَاءِ is only used before the names of animate beings, otherwise the feminine singular is used, ex.

هَـذِهِ الْكُتُبُ *hādhee el-kutūb*, these books.

42. In the vernacular the above forms are shortened to هَـذَا or هَـذِهِ for هَـذَا, and هَـذِهِ for هَـذِهِ, and دُول *doul* (derived from هَادُول *hādoul*) for هَـؤُلَاءِ, which are, however, generally placed after the noun ; as,

الْحَصَانُ دَا قَعِيف *el-ḥusān-da da'eef*, this horse is weak.

الْمَدِينَةُ دِي مَعْمُورَةٌ *el-medeenah-dee ma'moorah*, this town is populous.

الْأَوْلَادُ دُول كَسْلَانِينَ *el-awlad-doul ksilāneen*, these children are lazy.

النَّهَارُ دَا *en-nahār-da*, this day, to-day.

الَّيْلَةُ دِي *el-lailah-dee*, this night, to-night.

43. For distant objects are used—

هَـذَاكَ *hādḥāk*, that (masc.).

هَـذِيكَ *hādḥeek*, that (fem.).

مولائك *howlaik*, those (in the vernacular هـوليك, and هـولكي are also used).

44. The shortened forms, placed after the noun, ذاك or داك for هناك, ذيك for هـذيك, and دول for مولائك are more generally used, ex.

البيت داك *el-bait ddk*, that house.

البتن ديك *el-bint deek*, that girl.

الناس دول *en-nas douk*, those people.

These shortened forms can also be used with the third personal pronoun, when an *l* is added, ex.

دكها *duk'hoos*, that there (masc.).

دكها or دكها *duk'heeyeh* or *dukha*, that there (fem.).

دكهم *duk'hoom*, those there.

45. A superior form for these demonstratives, indicating still more distant objects, is ذالك *dhalik*, that (masc.); تلك *tilk*, that (fem.): ex.

الرجل ذالك *dhalik er-ragul*, that man yonder.

الساعة تلك *tilk es-sa'ah*, that hour.

46. From the foregoing examples it will be seen that the substantive is always accompanied by the article when it is used with a demonstrative pronoun, placed either before or after it.

47. *wa, w', 'and,'* is joined in writing to the following word, and combined with the article in speech; as,

الولد والبنت *el-walad wa'l-bint*, the boy and the girl.

المرأة والرجل *el-imrat wa'r-ragul*, the woman and the man.

الأكـل والشرب *el-akl wa'sh-sharb*, the food and drink.

48. شيء *shay*, thing, something. أي شيء *ay shay* or combined ايش *aish*, what kind of, what? هذا الشيء *hāza esh-shay*, this thing, this: ex.

دا شيء عظيم *da shay 'azeem*, this is something excellent.

دا شيء عجب *da shay 'ageeb*, this is wonderful.

أيشي هذا الكلام *aish hāza el-kalām*, what kind of talk is this ?

ايش هذا السعد *aish hāza es-sa'ad*, what a piece of luck.

ايش هذا الشي *aish hāza esh-shay*, what is this ?

هذا الشي كذب *hāza esh-shay kedhb*, that is a lie.

49. كم - كم *kām*, how much ? قدر اي شي *qadr ay shay* or ايش *qaddaish*, how much ?

50. ب *b'*, *bi*, 'at, with, for,' is in writing joined to the following words, ex.

كم *kām*, how much ?
ذراع *dh'rā'*, an ell.

بكم *bikām*, for how much ?
بذراع *bidh'rā'*, by an ell.

The word *سعر* *s'r*, price, is used for articles sold by weight or measure, whereas when it is a question of the value of a thing being so much per head the word *ثمن* *taman*, value, should be used, ex.

الشاي رخيص بهذا السعر *esh-shāi rakhees b'hāza es-s'r*, the tea is cheap at this price.

للحصان غالي بهذا الثمن *el-husān ghālee b'hāza et-taman*, the horse is dear at this price.

كم الساعة *es-sā'ah kām*, what o'clock is it ?
الساعة خمسة *es-sā'ah khamsah*, it is five o'clock.

بكم هذا *bikām hāza*, } how much for this ?
بكم ذا *bikām da*, }

بقد ايش الذراع *b'qaddaish edh-dh'rā'*, how much is this an ell ?

NUMBERS.

51.	I. ١	{ واحد <i>wāḥid</i> , أحد <i>aḥad</i> ,	fem. واحدة <i>wāḥidah</i> .
	2. ٢	اثنين <i>etnain</i> ,	,, احدى <i>iḥda</i> .
	3. ٣	ثلاثة <i>lāṭaḥ</i> ,	,, اثنتين <i>etnetain</i> .
	4. ٤	أربعة <i>arba'aḥ</i> ,	,, ثلاث <i>lāṭ</i> .
	5. ٥	خمس <i>khamsah</i> ,	,, أربع <i>arba'</i> .
			,, خمس <i>khams</i> .

Exercise 11.

هذا الشي عجيب - هذا هو اللقى - بالتحقيق كان هذا الشي - هذا الشي
 ماهو خير - هذه المدينة طريفة - هذه المدينة معمورة - ذلك الرجل
 أعرج - ذلك الرجل مشهور بالحرب - أنا كنت في البيت في تلك الساعة - هؤلاء
 الناس متمدنين - الشامي دا طيب كثير - الزبدة دي رخيصة - الشاب دا
 عاقل - البننت دي عاتلة - الحصان دا ضعيف - الحصان غالي بهذا الثمن - الحبل
 دا ما هوش طويل بالكفاية - أنا كنت في البيت النهار دا - الاولاد دول
 كسلانين - البرانيط كبار بزيادة - الكتب دول غاليين - في شي خبر - لا ما
 في شي - ايش فيه خبر اليوم - ما في ولا خبر اليوم - ما في ولا حاجة جديدة -
 الساعة كم - الساعة أربعة - بكم الخبز - الخبز دي الوقت باربعة قروش الرطل -
 بكم اللحم - اللحم دي الوقت بثلاثة غروش الرطل - الفصل ثلاثة أشهر - كل
 أربعة جمع شهر واحد - الليالي قصيرة والايام طويلة - العمر قصير والصناعة
 طويلة

Exercise 12.

These people were very busy in the town yesterday. The men
 of that country were celebrated in war. This tea is cheap enough,
 but that wine is too dear. Truly this is a most wonderful thing.
 The climate of this country is very agreeable in winter, but it is
 too hot in summer. That is a populous town. Is there any news
 to-day in town? No, there is nothing new. The price of bread
 was too high yesterday in the market. How much was it a pound?
 It was three piastres the pound. This rope is too long, and it is
 not a good one. At what o'clock were you at home last night?
 I was in the house at five o'clock. That young man is very polite.
 What is the truth of the matter (اي الصبح)؟

Vocabulary.

بالتحقيق <i>bi't-tahkēek</i> , truly.	برنيطة <i>bornaifāh</i> , }	hat, s. ✓
مشهور <i>mashhoor</i> , famous.	برانيط <i>barāneet</i> , }	
متمدين <i>mutamaddin</i> , polite.	جديد <i>gedeed</i> , new.	
زبدَة <i>zibdah</i> , butter.	حق <i>hakḱ</i> , truth, right.	
جدع <i>shābb, gada'</i> , youth.	حرب <i>harb</i> , war.	

شاي <i>shāi</i> , tea.	عمر <i>'oomr</i> , life.
رخيص <i>rakhees</i> , cheap. ✓	طريف <i>zareef</i> , pleasant.
حبل <i>habl</i> , rope, cord.	حاجة <i>hāgah</i> , thing. ✓
خبر <i>khavar</i> , news.	رطل <i>raṭl</i> , pound.
دي الوقت <i>dil-waqt</i> , } this time,	شهر <i>shahr</i> , } month, s. ✓
دا الوقت <i>dal-waqt</i> , } now.	أشهر <i>ashhoor</i> , }
قرش <i>qirsh</i> , }	ليل <i>lail</i> , } night, s.
قروش <i>korooesh</i> , } piastre, s.	ليالي <i>layālee</i> , }
فصل <i>fasl</i> , season.	صناعة <i>ṣand'ah</i> , art, science.
جمعة <i>goom'ah</i> , }	صيف <i>ṣaif</i> , summer.
جمع <i>goma'</i> , } week, s. ✓	حار <i>hārr</i> , hot.

LESSON VII.

NUMBERS (*continued*).

52. 6. ٦ ستة <i>sittah</i> , fem. ست <i>sitt</i> .
7. ٧ سبعة <i>sab'ah</i> , ,, سبع <i>sab'</i> .
8. ٨ ثمانية <i>f'mānyah</i> , ,, ثمان <i>f'mān</i> .
9. ٩ تسعة <i>tis'ah</i> , ,, تسع <i>tisā'</i> .
10. ١٠ عشرة <i>'asharah</i> , ,, عشر <i>'ashr</i> .

53. The numerals *threes* to *ten* take, as we have seen, the feminine termination before masculine substantives, whilst the numerals used in the feminine form are without any termination indicating the gender at all. The substantive, after numbers between *threes* and *ten*, is placed in the plural.

54. In order to express the *double* form, the Arabic language has a form of its own, the *Dual*. In writing, the latter is formed by the termination *ان din*, in the vernacular by the syllable *اين ain*, ex. *والدين waladain*, two boys; *مدنيتين medeenatain*, two cities; *عينين 'aee'nain*, two eyes.

Hence in writing there is no distinction between the dual termination and the plural ending in *een*; but in speaking, the accent is placed upon the dual ending. Those adjectives, which accompany such dual forms, are used in the plural in the vernacular, ex. *الكبار el-baitain el-kibâr*, both the large houses.

55. The dual form is, however, not always used to express duplication. If the numeral *اثنين efnain* is used for this purpose, then the accompanying substantive is used in the plural; ex. *اثنين تجار efnain loogâr ghaniyeen*, two rich merchants.

56.	<i>akoon</i> , I am or shall be,	vulgar	<i>باكون bakoon</i> .
masc.	<i>تكون tekoon</i> , thou art or shalt be,	„	<i>بتكون bit'koon</i> .
fem.	<i>تكوني tekoones</i> , thou art or shalt be,	„	<i>بتكوني bit'koones</i> .
	<i>يكون yekoon</i> , he is or shall be,	„	<i>يكون bikoon</i> .
	<i>تكون tekoon</i> , she is or shall be,	„	<i>بتكون bit'koon</i> .
	<i>نكون nekoon</i> , we are or shall be,	„	<i>بنكون bin'koon</i> .
	<i>تكونوا tekoonoo</i> , ye are or shall be,	„	<i>بتكونوا bit'koonoo</i> .
	<i>يكونوا yekoonoo</i> , they are or shall be,	„	<i>يكونوا bikoonoo</i> .

The above tense, which we call the aorist or indefinite present, can be used to express either the future or present. In the vernacular it expresses more the future state, for as we have already seen, the present of the auxiliary *to be* has no need of being specially indicated.

An entirely vulgar form of the aorist is formed by prefixing *ب* *b* as above.

- 57.
- | | |
|----------------|---|
| من | <i>min</i> , from, out of, of. |
| من أين | <i>min ain</i> , from where, whence? |
| من بغداد | <i>min baghdâd</i> , from Bagdad. |
| من أي طائفة | <i>min ay tâeefah</i> , of what race? |
| من حديد | <i>min hadeed</i> , of iron. |
| قدايش من الماء | <i>qaddaish min el-mâ</i> , how much water? |
| بعيد من هنا | <i>ba'eed min hend</i> , far from here. |
| قريب من هنا | <i>kareeb min hend</i> , near here. |
| من الصبح | <i>min es-subh</i> , from early morning. |
| من دي الوقت | <i>min dil-waqt</i> , from now. |

58.

ل, for, to.

Sign of the third termination, in reply to the question *to whom?* In writing it is combined with the following word, and the *l* of the article is elided, i. e. one writes and pronounces *لل* *lil*, and not *لال* *lal*; ex. الولد *lil-walad*, to the boy, الرجل *lir-ráguḥ*, للناس *lin-nās*, للبيع *lil-bas*, for sale.

ل: *allah*, God, with the article and *ل*:

لل *lillāh*, to the God; ex. الحمد لله *al-ḥamd lillāh*, the praise (be) to the God, i. e. God be praised! من الصبح للمساء *min es-ṣubḥ lil-masā*, from morning to evening.

Exercise 13.

هذا يكون شيء نافع - هذا يكون غير نافع - تكون في البيت الليلة دي - غدا أكون في البيت الساعة اثنين - هل تكون في البيت النهار دا - الليلة دي الساعة سبعة أكون في البيت - فين تكونوا الساعة ثمانية - تكون في المدينة الساعة تسعة - من تكون أنت - أنا قبطان العسكر - ايش يكون العمل - فين هو دي الوقت - هو في البستان - البستان بعيد من هنا - البستان غير بعيد - هو قريب من هنا - هات طاسة وكاسين الببيزة - هات النور - يا ولد هات القناديل - كانوا الاخيرين في بيت واحد - كان النهر صغير بين المدينتين - في نهر عريض قريب من هنا - من أي بلد أنت - من الشام - من اين الطريق - من بغداد - أنا مشغول من الصبح للمساء - الحصان دا للبيع - بكم الحصان دا - بعشرة جنيات - انتم طيبين - الحمد لله بكل خير - العنب كان هذا الفصل طيب - الكلب هو صاحب صادق وحارس للانسان - الشرب والاكل والرقاد هم حاجات لازمات للانسان - كم من الماء في هذا البير - قد ايش عسكر في القلعة - قد ايش خيل أوغال في هذه المدينة - كم من القمح في السوق

Exercise 14.

Not far from here there is a fine house and garden. I shall be there to-morrow at three o'clock. Is there a fort near that town between the river and the mountains? Yes, there is a small fort, but it is not near the river. How many soldiers are there in it? Five or six. Boy! bring a light, two cups, and a bottle of wine. The horse is a good friend to man. The dog is watchful at night:

in the day sleep is necessary to him. How many [✓]men will there be present to-morrow in the market? How much water is there in the river? There is enough. From where are these two boys? They are from the city of Bagdad. Who is your father, girl, and what is his name? Is there any money in this box? Yes, there are four or five piastres in it. Is the box made of iron? No, but it is very strong.

Vocabulary.

غَيْر <i>ghair</i> , without.	قَمْح <i>kamḥ</i> , wheat.
غَيْر نَافِع <i>ghair nāfi</i> , useless.	عَمَل <i>'amal</i> , } affair, business.
غَيْر بَعِيد <i>ghair ba'eed</i> , not far.	عَمَل <i>'amdeel</i> , }
طَاسَة <i>ṭassah</i> , bowl. —	هَات <i>hāt</i> , bring.
بَيْن <i>bain</i> , between.	كَاس <i>kās</i> , } cup, s.
بَيْن بَيْن <i>bain bain</i> , middling. ✓	كَاسَات <i>kāsat</i> , }
عَنْب <i>'enab</i> , grapes. —	نُور <i>noor</i> , light.
صَادِق <i>ṣadiq</i> , true, faithful.	قَنْدِيل <i>kandeel</i> , } lamp, s.
رَقَاد <i>rukād</i> , sleep.	قَنْدِيل <i>kandeel</i> , }
لَازِم <i>lāzim</i> , necessary.	بِلَاد <i>bilād</i> , country.
قَلْعَة <i>ka'ah</i> , fort.	صَاحِب <i>ṣāḥib</i> , friend.
خَيْل <i>khail</i> , horses (coll. n.)	حَارِس <i>ḥāris</i> , watchful.
غَدَا <i>ghadā</i> , } to-morrow.	عَسْكَر <i>'askar</i> , soldiers (coll. n.)
بُكْرَة <i>bukra</i> , }	

LESSON VIII.

59. There are no *possessive pronouns* in Arabic, but in order to denote possession, certain syllables called *suffixes* are added to the thing possessed. They are as follows:

1st pers. sing.	ي <i>ee</i> , my, plur. نا <i>nā</i> , our.
2nd „ „	كَ، لَ، كِ <i>kee</i> , thy, „ كُمْ <i>koom</i> , your.
3rd „ „	هُ <i>hoo</i> , his, „ هُمْ <i>hoom</i> , their.
„ „ „	هَا <i>hā</i> , her, „ هُنَّ <i>hunna</i> , „

60. If the substantive ends in a hard sound, the *ee* of the 1st pers. sing. forms the simple softened termination. Before *ك* in the masculine of the 2nd pers. sing. a short *a* is introduced; and before the feminine *ك* or *كي*, and the remaining suffixes, a very soft *e*, which is represented here by an apostrophe. The *ك* and *كي* of the 2nd pers. sing. fem. are affixed to words ending in a vowel. The feminine of the 3rd pers. plur. *هُنَّ* is very rarely used. The feminine termination *i* is changed into *ت* before the suffixes. Thus the declension of the two words *كتاب* *kitab* and *عمة* *'ammah* with the possessive suffixes is as follows:

كتابي <i>kitabee</i> , my book,	عمتي <i>'ammtee</i> , my aunt.
كتابك <i>kitabak-ik</i> , thy book,	عمتك <i>'ammetak-tik</i> , thy aunt.
كتابہ <i>kitab'hoo</i> , his book,	عمتہ <i>'ammel'hoo</i> , his aunt.
كتابها <i>kitab'hā</i> , her book,	عمتها <i>'ammel'hā</i> , her aunt.
كتابنا <i>kitab'nd</i> , our book,	عمتنا <i>'ammel'nd</i> , our aunt.
كتابکم <i>kitab'koom</i> , your book,	عمتکم <i>'ammel'koom</i> , your aunt.
كتابهم <i>kitab'hoom</i> , their book,	عمتهم <i>'ammel'hoom</i> , their aunt.

61. If the substantive ends in one of the vowel signs *ا* *و* *ي*, then the suffix *ي* of the 1st pers. sing. is pronounced *ya*, ex. عصا *'aşā*, stick, عصاي *'aşāya*, my stick; قاضي *kāḍee*, judge, قاضي (قاضي) *kāḍeeya*, my judge.

Both the words *أب* *ab*, father, and *أخ* *akh*, brother, take the indefinite forms *أبو* *aboo* and *أخو* *akhoo* before these suffixes, thus:

أبي <i>abooya</i> , my father,	أخي <i>akhooya</i> , my brother.
أبوك <i>abook-okee</i> , thy father,	أخوك <i>akhook-kee</i> , thy brother.
أبوہ <i>aboo'hoo</i> , his father,	أخوہ <i>akhoo'hoo</i> , his brother.
أبوها <i>aboo'hā</i> , her father,	أخوها <i>akhoo'hā</i> , her brother.
أبونا <i>aboonā</i> , our father,	أخونا <i>akhoonā</i> , our brother.
أبوکم <i>abookoom</i> , your father,	أخوکم <i>akhookoom</i> , your brother.
أبوهم } <i>aboo'hoom</i> , their father,	أخوهم } <i>akhoo'hoom</i> , their brother.
أبوهم }	أخوهم }

It is to be observed that with these forms the position of the accent is changed.

62. The plural of substantives is treated in exactly the same way: كُتُبِي *kutoobee*, my books, كُتُبِكَ *kutoobak*, thy books, عَمَّاتُنَا *'ammātinā*, our aunts, أُمَّهَاتِكُمْ *umm'hātikoom*, your mothers, etc. The termination *een* of the regular masculine plural remains unchanged: خَدَّامِي *khaddāmeenee*, my servants, خَدَّامِيكَ *khaddāmeenak*, thy servants, etc.; but the dual termination *ain* loses its *n* before these suffixes, thus: يَدَيْنِ *yadain*, two hands, يَدَيَّ *yadaiya*, my two hands, both my hands; عَيْنَيْنِ *'ainain*, two eyes, عَيْنَاكَ *'ainak*, both thy eyes.

63. Possession is, however, expressed in the vernacular often by means of certain modes of construction, instead of by suffixes. The words employed are مَتَاع *m'tā'*, property, goods; حَقٌّ *ḥaqq*, right, lawful possession; مَالٌ *mal*, property, possession. Thus, instead of *my book, thy book*, etc., the form *the book my property, the book thy possession*, etc., is used. Of the above words مَتَاع is most used in Syria, but in Egypt it is replaced by بَاع *b'tā'*; these are both treated as adjectives, and form their feminines thus, مَتَاعَةٌ *b'tā'ah*, مَتَاعَةٌ *m'tā'ah*, and their plurals thus, مَتَاعٌ *butoo'*, مَتَاعٌ *mutoo'*. The preceding substantive receives the article, ex. الْكِتَابُ بَتَاعِي *el-kitāb b'tā'ee*, my book; الْبُنْدُوقِيَّةُ بَتَاعِكَ *el-bundooqiyyah b'tā'ek*, thy gun; الْبُيُوتُ بَتَوِي *el-buyoot butoo'es*, my houses.

Exercise 15.

أَبوك هو حي - نعم ياسيدي - اسمك أي - هو اسمك بطرس (Peter) -
 كم سنة عمرك - خمسين (50) سنة - وأهلك أيش عمرها - أمي عمرها أربعين
 (40) سنة - قد أيش عمر أختك - أختي عمرها عشرين (20) سنة - هي
 لسا شابة - ما هي عجوزة - انت من أي بلد - أنا من حلب - اسمك أي -
 اسمي محمود - عمرك أي - عمري أربعين سنة - وأختك أيش اسمها - اسمها
 فاطمة - فين بندقيتك - بندقيتي في الركن - فين كتابكم - كتابنا في الدولار -
 فين أخوكم - أخونا في البستان - جنيتنا بعيدة من المدينة - بستانكم ما هوش
 بعيد أيضاً - لا ياسيدي هو غير بعيد - هو قريب من هنا - نعم ياسيدي -

حصاني ضعيف - حيلهم قوي كثير - هذا البستان غالي كثير بهذا الثمن - لباسهم جديد - لباسنا ما كانش متمم - بيتهم كبير وجديد - كنت فين النهار دا - انا كنت في جنينتهم النهار دا من الساعة سبعة للساعة تسعة - نهاركم سعيد - آي زيكم - طيبين الحمد لله - از اي أبوكم - أبونا كان عتيان - أخوكم كان عتيان أيضاً - ليلتكم سعيدة

Exercise 16.

The man and the two mules of my father were in the garden this morning. How is your father to-day? He is very ill, and my mother also. What is his age? He is forty, but my mother is still young. Is your daughter young or old? She was ten years old to-day. What is the name of the servant who was in your house yesterday? His name is Ali, and his brother's name is Abdullah. At what o'clock will their friends and neighbours be in the gardens of the king? At about seven o'clock to-night. The two brothers of the king of Persia were in the city of Bagdad, but the king was in his own country. Is this road straight between the town and the village? The book is yours, but the paper and pens are mine. How many pens have you? Three or four. Bring them to me here.

Vocabulary.

حَيّ <i>hai</i> , living.	شَابّ <i>shābb</i> , young.
سَنَة <i>senah</i> , }	أَيْضاً 'aeedān, also.
سِنِينَ <i>seneen</i> , } year, a.	شَال <i>shāl</i> , shawl.
دُغْرِي <i>dooghree</i> , straight.	مُتَمَّم <i>mutammam</i> , finished, ready.
لِبَاس <i>libās</i> , clothing.	حَال <i>hāl</i> , }
سَيِّد <i>sayyid</i> , gentleman.	أَحْوَال <i>ahwāl</i> , } state, condition.
إِسْم <i>ism</i> , name.	

Conversation.

آي اسمك *ismak ay*, what is your name?
 اسمي عبد الله *ismee 'abd-allāh*, my name is Abdullah.
 كم سنة عمرك *kam senah 'oomrak*, how old are you?

كيف حالك *aish zayyak* or *kaif ḥālak*, how are you ?
 الحمد لله بكل خير *el-ḥamd lillāh b'kull khair*, quite well, thank God !
 نهارك سعيد *nehārak sa'eed*, good day to you.
 مساء الخير *masā el-khair*, good evening.
 ليلتك سعيدة *lailtak sa'eedah*, good night to you.
 انت جيعان *ente gee'an*, are you hungry ?
 انا جيعان كثير *ana gee'an keṣeer*, I am very hungry.
 تأكل أي *tdkool ay*, what will you eat ?
 أكل ايش ما كان *akool aish mā kān*, I will eat anything.

LESSON IX.

64. The same suffixes, as given in the last lesson, are also affixed to the prepositions.

Thus to (عِنْدَ) *'and*, at, with, in possession of :

عندي *'andee*, with me. عندنا *'and'nā*, with us.
 عندك *'andak-ik*, with thee. عندكم *'and'koom*, with you.
 عنده *'and'hoo*, with him. عندهم *'and'hoom*, with them.
 عندها *'and'hā*, with her.

عندي كتاب *'andee kitāb*, with me is a book, i.e. I have a book.

كان عندي كتاب *kān 'andee kitāb*, I had a book.

عندي فلوس *'andee feloos*, I have money.

ما عنديش فلوس *mā 'andeesh feloos*, I have no money.

ما عندكش عيش *mā 'andak'sh 'aish*, hast thou no bread ?

ما عنديش *mā 'andeesh*, I have none.

ما عندكش ساعة *mā 'andak'sh ed'ah*, hast thou not a watch ?

نعم عندي ساعة جديدة *na'am 'andee ed'ah gedeedah*, yes, I have a new watch.

عندنا نجارين *'and'nā naggāreen*, we have carpenters (amongst us).

ما عندكمش طواحين *mā 'and'koom'sh ṭawāḥeen*, have you any mills ?

65. The meaning of 'to have' is also expressed by means of the

prepositions ل *l*, to, and مع *ma'a* or *ma'*, with, as well as by عند, which are joined to the suffixes :

وَيَايَ	لي <i>lee</i> , to me.	معي <i>ma'ace</i> , with me.
وَيَاكَ	لك <i>lak, lik</i> , to thee.	معك <i>ma'ak-'ik-kee</i> , with thee.
وَيَاكَ	له <i>lahoo, l'hoo, loh</i> , to him.	معه <i>ma'hoo</i> , with him.
وَيَاهَا	لها <i>lahā, l'hā</i> , to her.	معه <i>ma'hā</i> , with her.
وَيَانَا	لنا <i>lanā, l'nā</i> , to us.	معنا <i>ma'nā</i> , with us.
وَيَاكُمْ	لكم <i>lukoom, l'koom</i> , to you.	معكم <i>ma'koom</i> , with you.
وَيَاهُمْ	لهم <i>luhoom, l'hoom</i> , to them.	معه <i>ma'hoom</i> , with them.

هذا البيت لك *hāza el-bait lak*, } this house belongs to you.
 البيت دا بتاعك *el-bait da b'tā'ak*,

هذا السكين لي *hāza es-sakkeen lee*, } this is my knife.
 المطوي دا بتاعي *el-maṭwūd da b'tā'ee*,

هذا لنا *hāza l'nā*, } this belongs to us.
 دا بتاعنا *da b'tā'nd*,

يكون له أشغال كثيرة *yekoon l'hoo ashghāl keṭeerah*, he will have much business.

ما لهمش صبر *mā l'hoom'sh ṣabr*, } they have no patience.
 ما عندهمش صبر *mā 'and'hoom'sh ṣabr*,

معي سكين *mā'ace sakkeen*, } I have a knife with me.
 في وياي مطوي *fee waydyā maṭwūd*,

كان معنا ست قروش *kān ma'nā sitt koroosh*, we had six piastres with us.

ما معكش فلوس *mā ma'ak'sh feloos*, hast thou not any money with thee?

66. *'and* expresses more the temporary possession of things and persons, ل *l* the ideal and permanent ownership, and مع *ma'a* 'the having with one,' or 'taking with one.' I shall have, thou shalt have, etc. etc. are rendered by يكون لي *yekoon lee*, يكون لك *yekoon lak*.

67. NUMBERS (*continued*).

11. ١١	أحد عشر	<i>aḥad-‘asher</i> ,	fem.	عشرة	<i>iḥda-‘ashrah.</i>
12. ١٢	اثنان	<i>efn-‘asher</i> ,	„	عشرة	<i>efnetā-‘ashrah.</i>
13. ١٣	ثلاثة	<i>felāṭet-‘asher</i> ,	„	عشرة	<i>f’lāt-‘ashrah.</i>
14. ١٤	أربعة	<i>arba‘at-‘asher</i> ,	„	عشرة	<i>arba-‘ashrah.</i>
15. ١٥	خمس	<i>khamet-‘asher</i> ,	„	عشرة	<i>kham-‘ashrah.</i>
16. ١٦	ستة	<i>sittet-‘asher</i> ,	„	عشرة	<i>sitt-‘ashrah.</i>
17. ١٧	سبعة	<i>sab‘at-‘asher</i> ,	„	عشرة	<i>sab-‘ashrah.</i>
18. ١٨	ثمانية	<i>f’mānyet-‘asher</i> ,	„	عشرة	<i>f’mān-‘ashrah.</i>
19. ١٩	تسعة	<i>tis‘at-‘asher</i> ,	„	عشرة	<i>tis-‘ashrah.</i>

NOTE—In the vernacular the above are shortened into—

11. <i>aḥdāsh.</i>	14. <i>arbatāsh.</i>	17. <i>saba’tāsh.</i>
12. <i>efnāsh.</i>	15. <i>khametāsh.</i>	18. <i>f’māntāsh.</i>
13. <i>felāṭāsh.</i>	16. <i>sittāsh.</i>	19. <i>tisātāsh.</i>

68. After numbers from *eleven* upwards, the substantive is put in the *singular*.

After *كم* or *كَمْ kām*, how much? the substantive is also in the *singular*.

Exercise 17.

ما عندكش قلم — عندي أقلام وحبر وورق — بأولاد هات القلم والدواة —
 هل عندهم كتب — نعم عندهم كتاب واحد — عنده أولاد — أيوا يا سيدي عنده
 ثلاثة — همامش كبار — لا يا سيدي هم صغيرين — كم أخ عندك — ما عنديش —
 عندها أخين — عندك جوخ اسود — أي نعم يا سيدي عندي جوخ اسود
 عريض — عندها هدموم جديدة — ما عندكش ساعة — نعم عندي ساعة جديدة —
 لنا دار كبيرة — هذه الدار لك — يكون لنا فلوس كثير — ما يكون لهمش
 فلوس بالكفاية — ما يكونش عندي خوف — يكون لي خمسة عشر قرش
 في الجمعة — كم سنة لها — بعد أربعة أيام يكون لها ثلاثة عشر سنة —
 فين كنت انت امبارح — انا كنت في البستان — وبيا مين كنت انت

هناك - مع ابوي - فين كان اخوك - هو كان اليوم معي - فين اختك
 هل كانت هي معك أيضاً - معكش فلوس - أي نعم معي اثنا عشر قرش -
 معه ثلاثة قروش في جيبه - أخوها كان وينا - كم سنة عمرك - عمري
 تسعة عشر سنة - عمرها ستة عشر سنة - القمح دي الوقت غالي كثير سعرة أربعة
 قروش - هذا الماس (الاماس) وزنه ثلاثة قرايط - أكان في الليل مطر - ما كان
 مطر ربما يكون عندنا مطر اليوم

Exercise 18.

My father has two horses, three mules, and eighteen camels.
 Where are your sister's children to-day? They were in the garden
 at ten o'clock, but now they are perhaps in the house with their
 mother. Who was with you, yesterday, in the town? My friend
 Abdullah's two sons, and this man's daughter. That horse is
 weak; he was strong enough yesterday, perhaps he is tired with
 the journey. How much money is there in this purse of your
 brother? There are twelve piastres and two pounds. He is very
 rich with so much money. Will the merchants have any diamonds
 in the market next week? I do not know (ما أعرفش), but I think
 the merchant Abdullah will have some.

Vocabulary.

قلم <i>kalam</i> ,	} reed pen, s.	وزن <i>wazn</i> ,	weight.
أقلام <i>aklam</i> ,		ميزان <i>meezan</i> ,	scale, balance.
دواة <i>dawāt</i> ,	inkstand.	قيراط <i>keerat</i> ,	} carat, s.
جوخ <i>gookh</i> ,	cloth.	قرايط <i>kardreeet</i> ,	
خوف <i>khauf</i> ,	fear.	ربما - يمكن <i>rubbimā, yimkin</i> ,	perhaps.
ماس - الماس <i>el-mās, mās</i> ,	diamond.	مستقبل <i>mustakbil</i> ,	next.

Conversation.

صباح الخير or نهاريك سعيد يا سيدي *ṣabāḥ el-khair or nehārah sa'eed*
yā seedee, good morning, sir!

نهارك سعيد و مبارك *nehārak sa'eed wa mubārak*, good morning to you!

انشاء الله تكون في غاية الصحة *inshā allāh tekoon fee ghāyit as-ṣaḥḥah*, I hope you are quite well.

انا بخير للحمد لله *ana b'khair el-ḥamd lillāh*, I am quite well, thank God!

كيف حال أبوك *kaif ḥāl abook*, how is your father?
هو عيان النهار *hooa 'ayyān en-nehār da*, he is ill to-day.

الله يشفيه or الله *shafāh allāh* or *allāh yeshfeesh*, may God cure him.

كم سنة لك هنا *kam senah lak hena*, how many years are you here?

في الشهر الجاي يصير لي ثلاث سنين *fee'sh-shahr el-gāes yaseer lee t'lāt seneen*, next month will be three years.

LESSON X.

69. The preposition *علي* 'ala, 'on,' is joined to the suffixes thus:

عليّ <i>'alayya</i> , on me.	علينا <i>'alainā</i> , on us.
عليك <i>'alaik-kes</i> , on thee.	عليكم <i>'alairoom</i> , on you.
عليه <i>'alaih</i> , on him.	عليهم <i>'alairoom</i> , on them.
عليها <i>'alaihā</i> , on her.	عليهن <i>'alaihunna</i> , on them.

على اليمين *'ala'l-yemeen*, on or to the right.

على الشمال *'ala'sh-shemāl*, on or to the left.

اللى على *el-ḥakk 'alayya*, the right is on me, i. e. I am wrong.

اللى عندي — اللى وياي *el-ḥakk 'andee* or *wayāya*, I am right.

ما كانش اللى عليك *mā kān'sh el-ḥakk 'alaik*, thou wast not wrong.

علي عيني و رأسي *'ala 'ainee wa' rāsee*, on my eye and head, i. e. as you may command.

70. علي placed after an adjective has the meaning of 'for,' ex.

هذا الحصان غالي عليك *hāza el-ḥuṣān ghālee 'alaik*, this horse is dear for you.

الكتاب ذا معب كثير عليها *el-kitāb da ṣa'b keṣeer 'ala'ha*, this book is too difficult for her.

هذا الفرش قصير جداً علي *hāza el-farsh keṣeer giddan 'alayya*, this bed is too short for me.

71. In apposition with ل both علي and عند express the idea of a *debt* or *obligation*; the first being conjoined with the particle making the claim, the two last with that representing the debtor or person under obligation, ex.

لي حق عليك *lee ḥaqq 'alaik*, I have a claim against you.

لي عليك دعوي *lee 'alaik da'wa*, I have a claim against you.

لي دين عليك *lee dain 'alaik*, you are indebted to me.

NUMBERS (continued).

72.

20. ٢. عشرين <i>'ash'reen.</i>	60. ٦٠. ستين <i>sittēen.</i>
30. ٣. ثلاثين <i>f'lāṭeen.</i>	70. ٧٠. سبعين <i>sab'een.</i>
40. ٤. أربعين <i>arba'een.</i>	80. ٨٠. ثمانين <i>f'māneen.</i>
50. ٥. خمسين <i>khamseen.</i>	90. ٩٠. تسعين <i>tis'aeen.</i>

The intermediate numbers, 21, 22, 23, etc., are formed by prefixing the lesser number coupled by و to the larger:

21. ٢١	واحد وعشرين	<i>wāḥid wa'ash'reen.</i>
22. ٢٢	اثنین وعشرين	<i>efnain wa'ash'reen.</i>
23. ٢٣	ثلاثة وعشرين	<i>f'lāṭah wa'ash'reen.</i>
	etc.	etc.

73. 100. ١٠٠ مائة or مئة <i>māyah or meeyah.</i>
101. ١٠١ مائة و واحد <i>meeyah wa wāḥid.</i>
102. ١٠٢ مائة و اثنين <i>meeyah wa efnain.</i>
103. ١٠٣ مائة و ثلاثة <i>meeyah wa f'lāṭah.</i>
200. ٢٠٠ مائتين or ميتين <i>māyetain or meetain.</i>

300. ٣٠٠	ثلاثمائة or ثلاثية	<i>f'lāṭmāyah</i> or <i>f'lāṭmeeyah</i> .
400. ٤٠٠	اربعية	<i>arba'meeyah</i> .
500. ٥٠٠	خمسية	<i>khamseeyah</i> .
600. ٦٠٠	ستية	<i>sittmeeyah</i> .
700. ٧٠٠	سبعية	<i>sab'ameeyah</i> .
800. ٨٠٠	ثمانية	<i>f'mānmeeyah</i> .
900. ٩٠٠	تسعية	<i>tis'meeyah</i> .

For 300, 400, etc., the common forms ثلثية *fultmeeyah*, رعية *roob'meeyah*, etc., are also in use.

74.	1000. ١٠٠٠	الف	<i>elf</i> .
	2000. ٢٠٠٠	الفين	<i>elfain</i> .
	3000. ٣٠٠٠	ثلاثة آلاف	<i>f'lāṭet-elf</i> .
	10000. ١٠٠٠٠	عشرة آلاف	<i>'asharet-elf</i> .
	20000. ٢٠٠٠٠	عشرين ألف	<i>'ash'reen elf</i> .
	1000000. ١٠٠٠٠٠٠	الف الف or مليون	<i>elf-elf</i> or <i>milyoon</i> .
	3000000. ٣٠٠٠٠٠٠	ثلاث ملايين	<i>f'lāṭ milyeen</i> .

EXAMPLES: 4593. — ٤٥٩٣ — أربعة آلاف وخمسة و ثلاثة وتسعين *arba'et elf wa khamseeyah wa f'lāṭah wa tis'aen*. 25,865,477. — ٢٥٨٦٥٤٧٧ — خمسة وعشرين مليون و ثمانية و خمسة و ستين ألف و أربعية *khamseh wa 'ash'reen milyoon wa f'mānmeeyah wa khamseh wa sittteen elf wa arba'meeyah wa sab'a wa sab'aen*.

75. In combining the hundreds with tens or lower numbers, the substantive can be placed immediately after the hundreds, ex.

مائة قرش و اثنان *meeyat kirsh wa efnain*, 102 piastres.

ثلاثية عسكري و عشرة *f'lāṭmeeyat 'askaree wa 'asharah*, 310 soldiers.

The word بعد *ba'd*, 'after,' can also be used to combine numbers, ex.

مئتين بعد الالف *meetaim ba'd el-elf*, 200 after the 1000, i. e. 1200.

76. If a date is to be expressed, then the number is preceded by the feminine سنة *senah*, year, without any article, ex.

١٨٨٣. — سنة الف و ثمانية و ثلاثة و ثمانين — ١٨٨٣
senet elf wa f'mānmeeyah wa f'lāfah wa f'māneen.

77. If there is the definite article before a number in English, then there is also one in Arabic, ex.

الخامسة غروش *al-khamsah ghoroosh*, the 5 piastres.
 السبعة وعشرين خروف *es-sab'ah wa'ashreen khāroof*, the 27 sheep.
 الاربعة والعشرين عسكري *el-arba'ah wa'tash'reen 'askares*, the 24 soldiers.

Exercise 19.

كتابي علي السفرة - البرنيطة جاعتك ما هيش علي السفرة - سكتني علي السرير - فين منديلي - مندبك ما هوش هنا - مندبك في الدولاب علي الشمال - فين كتابها - كتابها هو علي السرير علي اليمين - هذا البيت علي باربعين كيس - البستان دا عليه بثلاثة أكياس - هذا البيت غالي كثير علي بهذا الثمن - البستان دا للبيع - بكم - بسبعة أكياس - هو غالي علي - للزومة دي فيقة علي رجلي - هذا الكتاب معب علينا - علي رأيه هذا يكون غير نافع - علي رأبي هذا يكون شي نافع - علينا خوف منهم - ما عليكش خوف مني - ما كانش الخي عليه - الخي عنده - الخي بيدكم - له كل يوم درس واحد - عندي درسين النهادا - لها مهر ثلاثة آلاف دينار - لي شهرية أربعين قرش - لها ولدين لراحة للحسود - هذا التاجر عنده فلوس كثير - هل عندك سكاكين وشوكات انكليزي - ما معكش فلوس - أيوه معي عشرين قرش - معنا كيسين - المكان دا كوتس فيه كل شي في محلة - لا فائدة في الجهل - لي حق عليه - كم لك عليه - لي عليه ثلاثة وتسعين قرش - لي عليها دعوة - كم لك عليها - لي عليها ثلاثة أكياس - المرأة دي لها دين علي - مالهش قيمة كبيرة عندي - لها عندي أربعين فضة - لنا عندكم الف قرش - كم لكم عندنا - لنا عندكم ميتين و ثلاث جنيات - كم لها عندي - لها عندك ثلاثة وأربعين قرش - مالكش عندي ولا باره

Exercise 20.

That bed is too long for you. It is only five feet long. There is a beautiful house on the mountain with a large garden near

the river. Who does it belong to? It belongs to the father of my friend Abdullah. How much did it cost him? It cost him 20,000 dinars. The house was very dear at that price. Truly you are right, and it is now for sale. For how much? For half price. This lesson is a great deal too hard for me. Do not be afraid of it. This soldier has a claim against you. He says (يقول) you owe him 15 piastres. He is wrong, I owe him nothing. What are your monthly wages? I get 30 piastres a month and my meat and drink. That is very good.

Vocabulary.

سُفْرَة <i>sufrah</i> , table.	شوكَة <i>shoukah</i> , fork.
سَرِير <i>sareer</i> , bedstead.	انكليزي <i>ingeleezee</i> , English.
مَنْدِيل <i>mendeel</i> , handkerchief.	دُكَّان <i>dukkān</i> , shop.
كَيْس <i>kees</i> , }	مَحَل <i>m'hall</i> , place.
أَكْيَاس <i>ekyas</i> , } purse, s.	فَايْدَة <i>fā'idah</i> , use.
جَزْمَة <i>gazmah</i> , boots.	فِئْتَة <i>faḍḍah</i> , penny.
رَأْي <i>ra'e</i> , opinion.	طُول <i>ṭool</i> , length.
مَهْر <i>mahr</i> , dowry.	مَا - وَلَا <i>mā, wālā</i> , not at all.
شَهْرِيَّة <i>shehreeyah</i> , monthly wages.	جَهْل <i>gahl</i> , ignorance.
رَاحَة <i>rāḥah</i> , quiet.	قِيَمَة <i>keemah</i> , value.
حَسُود <i>hasood</i> , envious.	فَقَط <i>faḥaṭ</i> , only.
	غُلَاطَان <i>ghalṭān</i> , wrong.

Conversation.

عليكم السلام *es-salāmu 'alaikoom*, peace be unto you!
و عليكم السلام *wa 'alaikoom es-salām*, and on you be peace!

ما عليكش خوف *mā 'alaik' sh khauf*, be not afraid!
ما فيش عليّ خوف مثلك *mā feesh 'alayya khauf minnak* or *moosh*
or مش خايف مثلك *khā'if minnak*, I am not afraid of you.

هذا الرجل له دين علينا *háza er-ráguḥ l'ḥoo dain 'alainá*, we owe this man something.

له عندي ألف قرش *l'ḥoo 'andes alf kīrah*, I owe him 1000 piastres.

بكم تبيع هذا الحصان *b'kám tabee' háza el-ḥuṣān*, for how much do you sell this horse?

ثلاثمائة جنيه *taman'hoo f'láṭmeeyat guinneḥ*, its price is 300 pounds.

غالي علي كثير بالثمن دا *ghálee 'alayya keṭeer b'if-taman da*, it is too dear for me at that price.

LESSON XI.

78. The prepositions *b'*, at, for, *fi*, in, *bain*, between, *min*, from, *ila*, to, up to, etc., are joined to the suffixes in a similar manner to *عند*, *علي*, and *ل*.

79. Some words, which are originally nouns, appear, when joined to the suffixes, to be used adverbially, ex.

مثل <i>miṭl</i> , similitude, likeness.	قَدَّ <i>kadd</i> , stature.
مِثْلِي <i>miṭlee</i> , my likeness, i. e. like me.	قَدِّي <i>kaddee</i> , like me.
مِثْلَكَ <i>miṭlak</i> , like thee.	قَدِّكَ <i>kaddak</i> , like thee.
مِثْلَهُ <i>miṭl'hoo</i> , like him.	قَدِّهُ <i>kadd'hoo</i> , like him.

زَيَّ *zayy*, form.

زَيِّي *zayyee*, my form, i. e. like me.

زَيِّكَ *zayyak*, like thee.

زَيِّهُ *zayy'hoo*, like him.

هو مثلك في العلم *hooa miṭlak fee'l-'ilm*, he is thy equal in knowledge.

هو مثل الوحش *hooa miṭl el-waḥsh*, he is like a wild animal.

الجاهل مثل الاعمي *el-gāhil miṭl el-ā'ma*, the ignorant are like the blind.

هو قَدَّك في العمر *hooa kaddak fee'l-'oomr*, he is your
equal in age.

نحن مش قَدَّكم *naħn moosh kadd'koom*, we are not
your equals.

للحصان ما هوش كبير قَدَّ الفيل *el-ħuṣḍān mā hoosh kebeer kadd el-feel*,
the horse is not so large as the
elephant.

أنت زَيِّي *ente zayyee*, thou art like me.

أنا ما انيش قوي زَيْك أنت *ana mā aneesħ kowee zayyak ente*, I am
not so strong as you.

بِقَدْر ما or بِقَدْر زَيِّي ما *zayy mā*, قَدَّ ما *kadd mā*, مثل ما *miṣl mā*. 80.
b'kadr or *b'kadr mā*, علي مقدار ما *'ala miḳḍār mā*, قَدَّ ما — قَدَّ ما *kadd mā*—*kadd mā*, all mean in the same degree, just as much, quite as
much, ex.

هنا بخيل بقدر ما هناك سخي *hāza bakheel b'kadr mā hāzāk saħhee*,
this one is just as miserly as that
one is generous.

الواحد سخي علي مقدار ما ذلك *el-wāḥid saħhee 'ala miḳḍār mā dhālik*
الآخر بخيل *el-ākher bakheel*, the one is generous
to the same extent that the other
is avaricious.

عندي قَدَّ ما عندك *'andee kadd mā 'andak*, I have quite
as much as you.

عندي مثل ما عندك من الفلوس *'andee miṣl mā 'andak min el-feloos*,
I have just as much money as you.

قَدَّ ما أنا فقير قَدَّ ما هو غني *kadd mā ana faḳeer kadd mā hooa*
ghanee, he is as rich as I am poor.

81. بعض (بَعْضُ) *ba'aḍ*, a certain one, one.

بعضنا *ba'aḍnā*, a certain one of us.

بعضكم *ba'aḍkoom*, one of you.

بعضهم *ba'aḍ'hoom*, one of them.

زَيِّي بعضهم *zayy ba'aḍ'hoom*, one like the other of them.

زَيّ بعضي *zayy ba'ad'hoo*, one like another.

هَذَا زَيّ بعضي عِنْدِي *hāza zayy ba'ad'hoo 'andee*, this is all the same to me.

82. The proper adverb of comparison is **كَأَنَّ** *ka*, as, like, which is joined to the following word, ex.

الماء بارد كالثلج *el-mā bārid ka-ef-falḡ*, the water is as cold as ice.

غِنَا بِلَا سَخَا كَشَجَرَةٍ بِلَا ثَمَرٍ *ghinā b'lā sakḥā ka-shagaraḥ b'lā ṭamar*, riches without liberality is like a tree without fruit.

شَخْصٌ بِلَا أَدَبٍ كَجَسَدٍ بِلَا رُوحٍ *shakhṣ b'lā adab ka-gasad b'lā rooḥ*, a man without manners is like a body without a soul.

In order to be able to add the suffixes to this **كَأَنَّ**, it is combined with **أَنْ** *ann*, in polite language: **كَأَنَّكَ** *ka-ann*, like as, with the suffixes, **كَأَنَّكَ** *ka-annes*, **كَأَنَّكَ** *ka-annak*, etc. etc.

83. In Egypt **أَيُّ شَيْءٍ** (derived from **زَيّ**), corrupted into **أَيُّ** *azay* or **أَيُّ** *azayy*, is used like the interrogative particle *how?* and takes the suffixes, ex.

أَيُّ الْهَوَى *el-howa azayy*, how is the weather?

أَيُّ الْأَحْوَالِ *azay el-aḥwāl*, what are the circumstances?

أَيُّكُمْ *azayyak*, how are you?

84. **كُلٌّ** *kull*, all, quite, every, is properly a noun (meaning *totality*, *whole*), and hence it can agree neither in number nor in gender with the following substantive, ex.

كُلٌّ أَحَدٌ *kull 'aḥad* or *kull waḥid*, every individual.

كُلٌّ امْرَأَةٌ *kull imrāḥ*, every woman.

كُلٌّ النَّاسُ *kull en-nās*, all men.

كُلُّنَا *kull'nā*, we all, all of us.

كُلُّكُمْ *kull'koom*, all ye, all of you.

كُلُّهُمْ *kull'hoom*, all of them.

كله *bait'hoo kull'hoo*, his whole house.

كلها *yaddes kull'ha*, my whole hand.

كلهم *en-nas kull'hoom*, all mankind.

Exercise 21.

كل شيء له ابتدا وكل شيء يكون له انتها - كلنا تحت يده - كلكم تحت حكمي - محمد عليه حسن مائة افرنك - كم لك علي محمد - لي علي محمد خمسين جنية - الامير دايمًا معه عشرة رجال - أخونا طيب مع كل الناس - كان نهر عريض بين المدينتين - هل هو صاحبك - نعم صاحبي وشريكه وكل شيء بيننا شركة - كان بني وبينه قدمين - البيت ذا له في الطول عشرة خطوات وفي العرض تسعة - الاوضة دي لها في العرض سبع خطوات وفي الطول مثلها - هذه المدينة دايرها ثمانية أميال - هذه البلد فيها ركا في كل شيء - للمياة يكون فيها شر وخير - هو مثلي في العمر - أنا ما ائيش مثله في العلم - أنا ما ائيش عالم قده - قد ما أنا مليح أنت قبيح - عليه دين قد ما عليك - عندنا مثل ما عندكم - زينب ما هيش جميلة زي هند - القاسي ما هوش غني زي التاجر - هذا القطن هو أبيض زي الثلج - ما عندوش عقل - هو كانه (as if he were) رجل بلا عقل - ما فيش خوف للتحيل واللبغال في هذا السكة - لا ما فيش خوف

Exercise 22.

My brother is like me, but your cousin is not like her sister. The cat is not as large as the dog. That merchant is as rich as this man is poor. No, he is just as rich as the merchant, but he is not so generous. Have you much money? I have as much as he has, but not enough for the price of this house. Is the water cold? Yes, sir, it is as cold as ice. Bring me some to drink in a glass. How large is your uncle's garden? It is forty paces long and thirty-five paces wide. There are a great many flowers, plants, and trees in it.

Vocabulary.

زَهْر <i>zahr</i> ,	} flower, s.	شَرِيك <i>shareek</i> ,	companion.
زُهْر <i>zuhoor</i> ,		شَرِكَة <i>sharikah</i> ,	partnership.
إِبْدَاء <i>ibtidā</i> ,	commencement.	قَدَم <i>kadam</i> ,	} foot, feet.
إِنْتِهَاء <i>intihā</i> ,	end.	أَقْدَام <i>aqdam</i> ,	
حُكْم <i>hukm</i> ,	rule, command.	خَطْوَة <i>khatwah</i> ,	step, pace.
مُحَمَّد <i>Muhammed</i> ,	} proper names.	عَرْض <i>ard</i> ,	breadth.
حَسَن <i>Hassan</i> ,		مِيل <i>meel</i> ,	} mile, s.
مَحْمُود <i>Maḥmūd</i> ,		أَمْيَال <i>amyāl</i> ,	
زَيْنَب <i>Zeinab</i> ,		شَرّ <i>sharr</i> ,	evil.
هِنْد <i>Hind</i> ,		قُطْن <i>koṭn</i> ,	cotton.
فَكَّة <i>fakkah</i> ,	change.	دَائِر <i>dāeer</i> ,	circumference.
شُرْب <i>shoorb</i> ,	drinking.	رَخَا <i>rakhā</i> ,	superfluity.
أَفْرَنْك <i>afrank</i> ,	franc.	حَيَاة <i>haiyāt</i> ,	life.
دُمَّة <i>dhummah</i> ,	obligation.	قَبِيح <i>kabeesh</i> ,	ugly, low, common.
أَمِير <i>ameer</i> ,	prince.	كُبَايَة <i>kubāyah</i> ,	glass.

Conversation.

من أين الطريق إلى ستانبول *min ain eṭ-ṭareek ila stāmbool*,
whence is the road to
Constantinople?

من هنا إلى هناك ستة أميال *min hend ila hendk sittet-amyāl*,
from here to there
is six miles.

أربعة و ستة عشرة *arba'ah wa sittah 'ash'rah*,
4 and 6 (make) 10.

اثنين بالنسبة لاربعة مثل ثلاثة بالنسبة لسته *eṭnain bi'n-nisbah l'arba'ah miṭl ṭlāṭah bi'n-nisbah ṭ'sittah*,
2 is to 4, as 3 is to 6.
2 : 4 :: 3 : 6.

أنا ممنون لك *ana memnoon lak*, I am obliged
to you.

هذا الجبل علي بعد ثلاثة أميال من هنا *háza el-gabel 'ala bu'ad f'láyet amydl min hend*, this mountain is distant three miles from here.

الشبابيك علي للمارات وللحيشان *esh-shibábEEK 'ala'l-hárát wa'l-hoeshán*, the windows give on to the streets and court-yards.

كل شيء عنده مثل بعضه *kull shay 'and'hoo miyl ba'aq'hoo*, everything is the same to him.

LESSON XII.

ON THE GENITIVE.

85. The genitive is distinguishable by placing the noun to be put in the genitive case immediately after the governing substantive of the first termination, the latter being written *without the article, ex.*

بيت القاضي *bait el-kádee*, the house of the judge.

ابن الملك *ibn el-melik*, the son of the king.

بنت السلطان *bint es-sulfán*, the daughter of the sultan.

كتاب أخي *kitáb akhee*, the book of my brother.

86. If, however, the substantive of the first termination is to retain an indefinite form, then the phrase must be rendered in a roundabout way, *ex.*

أحد خدام القنصل *aḥad khooddám el-kunṣool*, one of the servants of the consul.

احدي بنات الحاكم *ehda bandt el-hákim*, a daughter of the governor.

قنديل من هذه القناديل *kandeel min házee el-kanádeel*, one of these lamps.

شباك من هذه الشبابيك *shibbák min házee es-shibábEEK*, one of these windows.

87. If several dependent genitives follow one another, then only the last of them is determined by the article or pronominal suffix, ex.

نور شعاع الشمس *noor shu'ā' es-shems*, the light of the rays of the sun.

ساعة وصول هذه الورقة *sa'at wuṣool hazee el-warākah*, the hour of arrival of this letter.

أخت زوجة صاحبي *ukht zauget ṣāhibee*, the sister of my friend's wife.

88. On the other hand, two or more nouns of the first termination cannot precede a common genitive; but the *second* must in this case be placed after it, and receive the corresponding suffix, i. e. instead of saying *the brother and the sister of the father*, we must say *the brother of the father and his sister*, ex.

بيت التاجر وبستانه *bait et-tāgir wa bustān'hoo*, the house and garden of the merchant.

حصان الرجل وبغله *ḥusān er-rāgul wa baghl'hoo*, the horse and mule of the man.

89. If the noun of the first termination is more clearly defined by an adjective or numeral, then they also must follow the genitive, ex.

ساعة يوسف الجديدة *sa'at yoosuf el-gadeedah*, Joseph's new watch.

ثلث الليل الأول *ṭulṭ el-lail el-awwal*, the first third of the night.

90. From the preceding examples it will be seen that the *i* at the end of feminine nouns, which are placed before a genitive, is pronounced like *t*, when this *t* is capable of being pronounced euphonically with the following sound; but if it is not, then it is pronounced as *eh* or *ah*, as is always the case before adjectives, ex. شجرة عالية *shagarah 'aliyah*, not *shagaret 'aliyah*.

The feminine words in | also, as a rule, change this into *i* before a genitive, ex.

دنية الله *dunyat allāh*, God's world.

91. Compound words are expressed in Arabic by means of the genitive, ex.

ملعقة الشوربة *ma'ākat es-shoorbah*, the gravy spoon.

باب المدينة *bāb el-medeenah*, the town-gate.

92. In the same way, the material out of which anything is made is placed after the noun, or مِنْ *min*, of, out of, is used, ex.

باب خشب or من خشب *bāb khashab* or *min khashab*, a wooden door.

شمعدان ذهب كبير *shama'dān dhahab kebeer*, a large golden candlestick.

93. The idea of a portion or part is also expressed thus, ex.

قطعة حبل *kifāt ḥabl*, a piece of rope.

لقمة عيش *luḡmat 'aish*, a mouthful of bread.

كباية ماء *kubāyat mā*, a glass of water.

ثلاثة أرطال سكر *ṭalāṭ arṭāl sukkar*, 3 pounds of sugar.

أربعة روس خيل *arba'ah roos khail*, 4 head of horses.

خمس عشرة رأس خيل *khamstāsher rās khail*, 15 head of horses.

94. If the noun of the first termination before a genitive is a *dual* noun, or a regular plural in *een*, then in both cases the terminal ن should be elided, but the vernacular, however, retains the ن of the plural always, (except in بني *benee*, in place of بنين *beneen*, sons, ex. بني آدم *benee ādam*, the sons of Adam, i. e. mankind,) and only elides the ن of the *dual* in certain cases, ex.

سنتين الصبا *seneen es-ṣibā*, the years of youth.

خياطين المدينة *khayyāṭeen el-medeenah*, the tailors of the town.

95. The genitive can also be expressed by means of the possessive suffixes, and in place of saying *the height of this house is about 60 feet*, one can say *this house, its height is about 60 feet*, ex.

هذا البيت ارتفاعه ستين قدم *hāza el-bait irtifā'hoo sittēn ḥadam*, this house is 60 feet high.

هذه السكينة وزنها قنطار *hāzee es-sikeebah wazn'hā kanṭār*, the weight of this bale is a cwt.

96. A common manner of expressing the relation of the genitive is by the use of متاع *m'ta'*, or in Egypt of بتاع *b'ta'*, ex.

الدار بتاع شريكي *ed-dār b'id' shareekoo*, my partner's house.
 الصندوق بتاع المسافر *es-sandook b'id' el-mustafir*, the traveller's box.

97. FRACTIONS OF NUMBERS.

نصف *nusf, nus*, a half.
 ثلث *fulf, a third.*
 ثلثين *fulfain, two-thirds.*
 ربع *roob', a quarter.*
 خمس *khums, a fifth.*
 خمسین *khumsain, two-fifths.*
 ثلاثة أخماس *f'ladet akhmas, three-fifths.*
 سدس *sods, a sixth.*
 سبع *soob', a seventh.*
 ثمن *toomn, an eighth.*
 تسع *toos', a ninth.*
 عشر *'ooshr, a tenth.*
 واحد من احدى عشر *wahid min ahdasher, an eleventh.*
 واحد من اثنا عشر *wahid min efndasher, a twelfth.*
 واحد من عشرين *wahid min 'ash'reen, a twentieth.*
 نصف الشهر *nusf esh-shahr, the half or middle of the month.*
 نصف رطل *nusf ratl, ½ pound.*
 ثلاثة أرباع رطل *f'ladet arba' ratl, ¾ pound.*
 ساعتين و ربع *al'atain wa roob', 2½ hours.*

Exercise 23.

الفصل ثلاثة أشهر - السنة فيها أربعة فصول وهي فصل الربيع وفصل الصيف
 وفصل الخريف وفصل الشتاء - الخريف اوان الفواكة - الفرس شريكة الانسان
 في أشغال الخرس والحروب - الانسان له عينين لحاسة البصر واذنين لحاسة
 السمع - أجناس الحيوانات كثيرة الثور والعجل والبقر لحومها نافعة لغذاء الانسان
 وكذلك لبن البقر والمغز - كم عدد أهل مصر - أهل بئر مصر ما عدا القاهرة

مليونين وتسعمية الف - عدد اهل بلاد أوستريا أربعين مليون - هذا كان نصيحة أبي و أمي - حياة الدنيا فيها بخت أبيض واسود - من اجتدا الزمان العلم كان مشهور في بلاد الشرق - ازي الست - هي طيبة الحمد لله - من كان سبب هنا - أنا ما كنت سبب هنا - يارلد هات علبة الشاي - فين أبريق القهوة - هات ملعقة الشورية - ايش صنعة أبوك - أبي هو خواجه - ايش كار خاله - خاله هو صايغ - هذا البستان طوله أربعين قدم وعرضه خمسين - هو أبو القترا والمساكين - رأس الحكمة مخافة الله - العالم بارض مولده كالذهب في معدنه

Exercise 24.

The judge's house is not very far from here. It is only about three miles distant. My uncle's daughters are pretty girls, but his sons are ugly. One of the king's servants was in the bazaar yesterday with my brother. A daughter of the prince was with her mother early this morning in the garden near the river. Where is the brother of your friend's doorkeeper now? I think that he has gone (راح) to the market to-day. My brother's wife's father is a very learned man. What is his name? The judge's house and garden are very fine, but his brother's garden is not so fine. My father's new horse is very strong and beautiful. What was its price? Its price was 1000 golden dinars. The town-gate is very high and wide, and is made of wood. There was a large silver candlestick on the table in my room with some candles in it. Give me a piece of bread and a glass of water, for I am very hungry and thirsty. The merchant in the bazaar had 1350 pounds of tea, 3½ cwt. of sugar, and 450 ells of black and white cloth in his shop. This garden is 305 paces long by 63 wide, and the house in it is 40 feet high. What is the weight of this bale of cotton? It weighs about 1½ cwt. It is all the same to me.

Vocabulary.

فصل الربيع *fasl er-rabee*, spring.

فصل الصيف *fasl es-saif*, summer.

فصل الخريف *fasl el-kharef*, autumn.

فصل الشتاء *fasl esh-shita*, winter.

الغذاء *el-ghidha*, food.

كذلك *kazalik*, also.

لبن *leben*, milk.

الْفَوَاكِه *el-fowākih*, fruits.

الْفَرَس *el-faras*, mare.

الْحَرَس *el-ḥaras*, garrison.

حَرْب *ḥarb*, } war, s.

حُرُوب *ḥuroob*, }

لِحَاسَةٍ *liḥāsseh*, for the sense.

الْبَصَر *el-baṣar*, sight.

السَّمْع *es-sama'*, hearing.

الثَّور *es-ṭor*, bull.

العِجْل *el-'igl*, calf.

البَقَر *el-baḥar*, cow.

مَعَز *ma'az*, goat.

عَدَد *'adad*, number.

نَاصِيحَة *naṣeeḥah*, advice.

مَا عَدَا *mā 'add*, leaving out.

مَنْعَة *ṣan'ah*, profession.

صَاغِغ *ṣaaggh*, goldsmith.

حِكْمَة *ḥikmah*, science, wisdom.

مَخَافَة *makhḍafah*, fear.

مِيلَاد *meelād*, birth.

مَعْدَن *ma'adan*, mine.

عُلُو *'ullo*, height.

Conversation.

هَات لِي قِطْعَة حَبْل لَارِط الصَّنَدُوقِ دَا *hāt lee qī'at ḥabl leearbuḡ*
es-ṣandooḡ da, give me a
 piece of rope to tie up
 this box.

كَافَّر خَيْرَكَ وَلَكِنْ هَذِهِ لَمْ تَكُنْ طَوِيلَةً كَمَا
kaffar khairak waldakin
hāzee el-ḥittah moosh
ṭaweelah kaṣṭayyah, thank
 you, but this piece is not
 long enough.

طَيِّبٌ أَنَا أَجِيبُ لَكَ غَيْرَهَا إِذَا كُنْتَ تَسْتَعِي شَوْئِي
ṭayyib ana ageeb lak ghair-
hā idha koont testanna
shu'yyeh, very well, I will
 bring you another, if you
 will wait a little.

مَا عَلَيَّهِش دَا بَيَسُو *mā 'alaiḥesh da biswah*, never
 mind, this will do.

هَلِ الصَّنَدُوقُ مَقْلُوقٌ *hal es-ṣandooḡ makḥool*, is
 the box locked?

لا يا سيدي هو ليسا مفتوح *lā yā seedee hooa lissā maftooḥ*, no, sir, it is still open.

طيب نزل لتحت و هات لي عربية *ṭeyib nazzil' hoo lectaḥt wa ḥāt lee 'arabiyah*, all right, take it downstairs and call a carriage.

حاضر يا سيدي هل أندء شيال ليجي وباي *ḥāḍhir yā seedee hal andah sheedl lee yeges wiyydyā*, yes, sir, shall I tell a porter to come with me?

لا أنا مش عايز حمال *lā ana moosh 'āez ḥammāl*, no, I don't want a porter.

قول للعرجي يسوق للمحطة *kool li'l-'arbagee yesook li'l-maḥaṭṭah*, tell the driver to drive to the station.

LESSON XIII.

THE GENITIVE (*continued*).

98. Adjectives are also followed by the genitive, ex.

كثير المال *keṭeer el-māl*, much of wealth, wealthy.

كثير اللون *keṭeer el-laun*, rich in colour.

كثير الاحسان *keṭeer el-ahsan*, rich in goodness, good.

قليل العقل *qaleel el-'aql*, poor in understanding, stupid.

قليل الادب *qaleel el-adab*, poor in manners, rude.

حسن السيرة *ḥassan es-seerah*, well-mannered.

ردي السيرة *radee es-seerah*, badly-mannered.

شريف الاصل *sharief el-aṣl*, of noble birth.

كريم النفس *kareem en-nafs*, liberal-minded, generous.

نظيف اليدين *naṭeef el-yaddain*, clean of both hands, i. e. innocent.

99. As Arabic is neither rich in adjectives, nor has the power of compounding words together, such combinations as the above are of frequent use to express the most delicate relationships and differences of physical and even moral qualities, and often in a most poetical manner.

100. Substantives also serve the above purpose :

أبو *aboo*, father ; ذو *dhoo*, master, plur. *oolu* ; fem. ذات *dhât*, mistress, plur. ذوات *dhawât* ; صاحب *shâheb*, master, plur. أصحاب *ashâbb* ; ex.

أبو الفضل *aboo'l-faḍl*, the father of kindness, i. e. a kind fellow.

أبو الحسن *aboo'l-husn*, the father of beauty, i. e. a handsome man.

أبو شنب *aboo shanab*, father, i. e. possessor of a moustache.

ذو علم *dhoo 'ilm*, master of learning, learned.

ذو لسانين *dhoo lisānain*, master of two tongues, double-tongued.

أولو الابصار *oolu'l-abṣār*, masters of the eyes, i. e. prudent, foreseeing.

أولو الامر *oolu'l-amr*, masters of the command, i. e. commanders.

امرأة ذات عجب *imrât dhât 'ugb*, a woman, mistress of the fancy, i. e. an attractive woman.

جزيرة ذات أشجار *gezeerah dhât ashgâr*, a wooded island.

شجرة ذات ظل *shagarah dhât ḥill*, a shady tree.

صاحب عدل *shâheb 'adl*, lord of justice, just.

صاحب مال *shâheb māl*, lord of wealth, rich.

أصحاب الاشغال *ashâbb el-ashghâl*, masters of works, i. e. business men.

أصحاب الصنائع *ashâbb es-ṣanâi'*, masters of arts, i. e. mechanics, skilled workpeople, etc.

101. The word أهل *aḥl* (plur. أهالي), people, is also used in a similar manner with a following genitive, and sometimes آل *âl* to denote more respect, ex.

أهل البيت - أهل الدار *ahl el-bait, al ed-dār*, the people of the house,
i. e. family.

أهل المدينة *ahl el-medeenah*, the townspeople.

أهل الزمان *ahl ez-zamān*, the people of the time, i. e. contemporaries.

أهل الادب *ahl el-adab*, the polite.

أهل السوق *ahl es-sook*, people of the market.

أهالي المملكة *ahāles el-memlekeh*, the inhabitants of the kingdom.

102. The words أم *umm*, mother, ابن *ibn*, son, and بنت *bint*, daughter, in similar phrases are more used in poetry, but common forms of speech are :

هو ابن خمسة عشر سنة *hooa ibn khamashsher senah*, he is 15 years old.

هو ابن ناس *hooa ibn nās*, he is of good family.

هي بنت بيت *heeyeh bint bait*, she is of good family.

ابن آدم - بني آدم *ibn ādam, benes ādam*, son of Adam, i. e. mankind.

103. A substantive in the genitive can also be used adjectively to denote a quality, ex.

كلب السوء *kelb es-soo'*, dog of badness, i. e. bad dog.

خبر السوء *khābar es-soo'*, bad news.

104. These combinations with the genitive are often used to form proper names, ex.

عبد الله *'abd-allāh*, the servant of God.

نور الدين *noor-ed-deen*, the light of the faith.

عبد الرحمان *'abd-er-raḥmān*, the servant of the merciful.

شمس الدين *shems ed-deen*, the sun of the faith.

105. بعض *ba'ḍ* (derived from بعضى *ba'ḍoon*, a portion) must be followed by a plural, and when coupled with a genitive, has the meaning of *some* or *one of many*, ex.

بعض الليالي *ba'ḍ el-layālee*, one of the nights, i. e. on a certain night.

بعض الناس *ba'ḍ en-nās*, some people.

بعض التجار *ba'ḍ el-tuḡār*, one of the merchants.

106. Used with the suffixes: بعضنا *ba'dna*, بعضهم *ba'dhoom*, one or some of us, of them :

جميع الناس - كل الناس *gamel en-nas*, *kull en-nas*, the totality of mankind, i. e. all men.

107.

ORDINAL NUMBERS.

أول - الاول <i>awwal, at'awwal</i> ,	} the first.	خامس <i>khamis</i> , the fifth.
أولي <i>awwalee</i> ,		سادس <i>sadis</i> , the sixth.
اولاني <i>awwalanee</i> ,		سابع <i>sabi'</i> , the seventh.
ثاني <i>anee</i> , the second.		ثامن <i>amin</i> , the eighth.
ثالث <i>alif</i> , the third.		تاسع <i>ase'</i> , the ninth.
رابع <i>rabi', rabe'</i> , the fourth.		عاشر <i>asher</i> , the tenth.
حادي عشر <i>hadee 'asher</i> , the eleventh.		
ثاني عشر <i>anee 'asher</i> , the twelfth.		
ثالث عشر <i>alif 'asher</i> , the thirteenth.		
رابع عشر <i>rabe' 'asher</i> , the fourteenth.		
عشرين <i>'ashreen</i> , the twentieth.		
حادي و عشرين <i>hadee wa 'ashreen</i> , the twenty-first.		
ثلاثين <i>f'laddeen</i> , the thirtieth.		
ثاني و ثلاثين <i>anee wa f'laddeen</i> , the thirty-second.		
etc.		etc.

The tens from 20 upwards, as well as the hundreds and thousands, have no particular form as ordinals.

The feminine of ordinals from 1 to 10 is formed by ة; اولة *awwalah*, اولى *awwaleeyah*, the first; ثانية *aneeyah*, the second; حادية عشرة *hadi'et 'ash'rah*, the eleventh.

If an ordinal is followed by a substantive in the genitive, it follows the rule and takes no article, thus :

أول ملوكهم *awwal mulook'hoom*, the first of their kings.
 في سادس شهر شعبان *fee sadis shahr sha'ban*, on the 6th of the month of Shabân.

fee rābe' wa 'ashreen shahr safar, on the 24th of the month of Šafar.

On the other hand they say جماد الأول - جماد الثاني *gamād el-awwal*, *gamād el-ithnee*, the month of Gamād the first, second.

Exercise 25.

الرجل ذا صاحب عقل كبير - التاجر صاحب معروف كثير - هذا القاضي ذو المجد والشان مدير القضايا بحسن ادارته - كان في مصر سلطان صاحب عدل وأمان وجود واحسان وكان له وزير عاقل ذو علم وحساب وتحرير - له ولدين اسم الكبير شمس الدين محمود والصغير نور الدين علي - وصلنا الي جزيرة مليحة الرستاق وهي ذات أشجار وطيور - كان لي والد تاجر وكان صاحب مال كثير - بعض التجار كان غني كثير المال صاحب نوال وعبيد وغلمان وله عدة نسا وأولاد - هذا الوزير عاقل ذو رأي مدير فاضل - كان ملك عظيم الشان عالي السلطان وكان ذو مال جزيل وعسكر عزيز وكان له ثلاث بنات و ابن واحد وكان ذو معرفة جيدة ورأي وتدبير

Exercise 26.

This liberal-minded man is of noble birth. Are those men stupid or only lazy? The trees and hills in this country are very rich in colour. The merchants of that town are very good men of business; but here the tradespeople are neither prudent, nor clever. The contemporaries of Muhammed were neither liberal-minded, nor just. Muhammed was the servant of God and the light of the faith. The name of the vizier of the caliph Noureddeen was Shemseddeen Ali, and he was very learned, wealthy, and a good man of business. He had three sons and two daughters. The name of the first son was Ali; of the second, Muhammed; and of the third, Hassan: and the daughters' names were Zeinab and Hind. The sons were all brave and wise, and the daughters all beautiful and well-mannered. One of the kings of Persia was Naushirwān the Just; but now the ruler of that country is Nasreddeen, who is a tyrant. We came to a very

populous town, the people of which were rich, well-mannered, and polite, and its gardens were beautifully shady and full of birds.

Vocabulary.

مَجْدٌ <i>magd</i> , illustrious.	إِدَارَةٌ <i>idārah</i> , administration.
شَأْنٌ <i>shān</i> , eminence.	نَوَالٌ <i>nauwāl</i> , favour.
مُدَبِّرٌ <i>mudabbir</i> , arranger.	عَبْدٌ 'abd, } slave, s.
إِرَادَةٌ <i>irādah</i> , will.	عَبِيدٌ 'abeed, }
أَمَانٌ <i>amān</i> , safety.	غُلَامٌ <i>ghulām</i> , } servant, s.
جُودٌ <i>good</i> , generosity.	غُلَمَانٌ <i>ghulmān</i> , }
حِسَابٌ <i>hisāb</i> , mathematics.	عُدَّةٌ 'udlah, number.
كُتُبٌ <i>taḥreeṣ</i> , style.	فَائِلٌ <i>fādīl</i> , honourable.
رِسْتَاقٌ <i>ristāq</i> , order.	جَزِيلٌ <i>gazeel</i> , plentiful.
طَيْرٌ <i>ṭair</i> , } bird, s.	عَزِيزٌ 'azeez, strong.
طُيُورٌ <i>ṭuyoor</i> , }	مَعْرِفَةٌ <i>ma'arifah</i> , knowledge.
شُجَاعٌ <i>shugā'</i> , } brave.	جَيِّدٌ <i>gayyid</i> , good.
شُجْعَانٌ <i>shuga'an</i> , }	تَدْبِيرٌ <i>tadbeer</i> , politics.
عَاقِلٌ 'aql, } wise.	عَادِلٌ 'ādīl, just.
عَقْلًا 'oqlā, }	وَلَا <i>walā</i> , neither, nor.

صَاحِبٌ مَعْرُوفٌ *aḥib ma'aroof*, kind man.

Conversation.

نَهَارَكْ سَعِيدٌ يَا جَدْعَ رَائِحِ فَيْنِ *nehārak sa'eed yā gada', rāih fain*,
good morning, my good fellow,
where are you going?

نَهَارَكْ مُبَارَكٌ يَا سَيِّدِي أَنَا مَرُوحَ بَلَدِي *nehārak mubārak yā seedes ana*
muro'wih balades, good morning,
sir, I am going to my village.

هي بعيدة من هنا *heeyeh ba'eedah min heneh*, is it far from here ?

مش قوي - بجي ساعة و نيس *moosh kowee, yeges sh'ah wa nuṣṣ*, it is not very far, about one and a half hours.

انت اي في بلدك *ente ay fee baladak*, what are you in your village ?

أبوي عمدة البلد و أنا وكياه *abooyā 'umdet el-balad wā ana wakeel'hoo*, my father is the head man of the village, and I am his assistant.

هو غني والبلد كبيرة *hooa ghanee wa'l-balad kebeerah*, is he rich, and is the village a large one ?

هو مش صاحب مال ولكن عنده ثلاث بيوت و بقرتين و كم نخلة *hooa moosh ṣāḥeb māl wa'lākin 'and'hoo f'lāt buyoot wa baḥaratāin wa kām nakhalah*, he is not wealthy, but he owns three houses, two cows, and some date trees.

هل عنده اطيان قريب البلد *hal 'and'hoo atyān ḥareeb el-balad*, does he own any land near the village ?

نعم عنده أبعادية قصاد البلد *na'am 'and'hoo aba'adiyah ḥoṣṣad el-balad*, yes, he has some cultivated land close by.

هل أهل البلد تحبّه *hal ahl el-balad teḥibb'hoo*, do the people of the village like him ?

نعم لانه صاحب كرم و عدل *na'am lee ann'hoo ṣāḥeb karam wa 'adl lilles taḥt yad'hoo*, yes, because he is generous and just to all who live under him.

خاطرك - مع السلامة *khāṭrak, ma' es-salāmah*, good-bye, go in peace.

LESSON XIV.

COMPARISON OF ADJECTIVES.

The Comparative.

108. The comparative is formed directly from a root by prefixing *l*, the second radical being also pronounced with (ـَ), without any account being taken of the particular form of the adjective, ex.

سَهْل <i>sahl</i> , easy.	أَسْهَل <i>ashal</i> , easier.
صَعْب <i>sa'ab</i> , difficult.	أَصْعَب <i>as'ab</i> , more difficult.
عَلِيم <i>'alim</i> , wise.	أَعْلَم <i>a'lam</i> , wiser.
جَاهِل <i>gahil</i> , ignorant.	أَجْهَل <i>aghal</i> , more ignorant.
كَبِير <i>kebeer</i> , great.	أَكْبَر <i>akbar</i> , greater.
طَوِيل <i>taweel</i> , long.	أَطْوَل <i>atwal</i> , longer.
وَاضِح <i>wadiah</i> , } plain.	أَوْضَح <i>awdah</i> , } plain.
بَإِن <i>bâeen</i> , }	أَبْيَن <i>abyan</i> , }
كَوَيِّس <i>kwyyees</i> , } fine.	أَكْوَس <i>akwas</i> , } finer.
ظَرِيف <i>zareef</i> , }	أَظْرَف <i>azraf</i> , }

If the third radical is only a repetition of the second, and hence in writing, either indicated by the *tashdeed* or not at all, no particular note of it is taken in forming the comparative, ex. حَار *harr*, hot; أَحَر *aharr*, hotter (this only used for things).

The same is always the case when, in the positive degree of an adjective, a long vowel occurs between the final radicals of the same kind, ex.

جَلِيل <i>galeel</i> , splendid.	أَجَلَّ <i>agall</i> , more splendid.
خَفِيف <i>khafeef</i> , light.	أَخْفَف <i>akhaff</i> , lighter.
شَدِيد <i>shadeed</i> , powerful.	أَشَدَّ <i>ashadd</i> , more powerful.
قَلِيل <i>kaleel</i> , little.	أَقَلَّ <i>akall</i> , less.

NOTE—The accent in these forms of comparison is on the last syllable.

109. Although طيب *ṭeyyib*, good, can also form its comparative regularly as أطيب *atṭayab*, better, yet the following forms are more generally made use of:

أحسن *aḥsan* (from حسن *ḥassan*, fine),
 أفضل *aḫḍal* (from فاضل *fāḍil*, excellent),
 أخير *akhair* (from خير *khair*, good), } better.

The comparative of ردي *radī*, bad, is formed either regularly as أردى *arda*, or else the following forms are used:

أشّر *asharr* (from شرير *shareer* or شرّ *sharr*, bad),
 أقبح *aḳbaḥ* (from قبيح *kabeēḥ*, common), } worse.

Thus one says, هو أشّر منك *hooa asharr minnak*, he is worse than thee.

110. The comparative has no special form either for the feminine or for plurals. (In writing, the feminine is formed by pronouncing the first radical with (ـِ) and the third with (ـَ), placed after ي mute: أكبر, أكبر, fem. كُبْرَى *kubra*; أصغر, أصغر, fem. صَغْرَى *ṣughra*; but these forms are now seldom used.)

111. The English *than* after the comparative is expressed by *min*, ex.

يعقوب أطول من يوحنا *ya'ḳoob aṭwal min yooḥanna*, Jacob is taller than John.

الشجرة أعلى من البيت *esh-shagarah a'la min el-bait*, the tree is higher than the house.

زينب أجمل من فاطمة *zenab agmal min faṭmah*, Zenab is prettier than Fatima.

هو أحسن من أب *hooa aḥsan min ab*, he is better than a father.

أخي اليوم أحسن *akhee el-youm aḥsan*, my brother is better to-day.

غلام عاقل خير من شيخ جاهل *ghulām 'aḳil khair min shaikh ḡāḥil*, a clever youngster is better than an ignorant grey-beard.

112. If the adjective is a participle formed by prefixing م, or if on account of added syllables it would be awkward to form the comparative regularly, then the comparative is formed by using the word أكثر *akṭar* (comp. of كثير), more, which always follows the adjective, ex.

مجتهد *mugṭahed*, diligent. مجتهد أكثر *mugṭahed akṭar*, more diligent.
عطشان *aṭṣhān*, thirsty. عطشان أكثر *aṭṣhān akṭar*, thirstier.

113. The comparative can also be expressed by علي *ʿala*, ex. النمر قوي على السبع *es-sabʿa ḵowes ʿalaʿn-nimr*, the lion is stronger than the tiger.

114. In place of أكثر more, زايد *zāʾed* is made use of, and ناقص *nāḵiṣ* in place of أقل less (فليل), ex. لا زايد ولا ناقص *lā zāʾed wa lā nāḵiṣ*, which is the same as لا أكثر ولا أقل *lā akṭar wa lā aḵall*, no more and no less.

واحد ناقص في *fee wāḥid nāḵiṣ*, there is one less.
إنسان ناقص في الدنيا *insān nāḵiṣ feeʿl-dunyā*, a man less in the world.

115. The degree in which the qualities possessed differ from one another is expressed by ب *bi*, ب', ex.

الهوا أخف من الماء بكثير *el-howa aḵaff min el-mā bikeṭeer*, air is much lighter than water.

يوحنا أطول من يوسف باربعة قرايط *yooḥannā āṭwal min yoosuf b'arba' qarāʾeṭ*, John is taller than Joseph by four inches.

116. When in the second portion of a comparison no new comparison is introduced, but the latter bears only on the first, then the proper personal suffix must be added to من *min*, ex.

هو من بعيد أكوس منه من قريب *hooa min baʿʾed akwaas min'hoo min ḵareeb*, he is at a distance more beautiful than he is near.

الرقود على فراش خشن أدعي الي *er-ruḵood ʿala forāsh ḵhashin aḍʿa*
الصحة من علي فراش لين *ila eṣ-ṣeḥḥah min ʿala forāsh layyin*, sleeping on a hard bed is better for the health than it is on a soft bed.

The Superlative.

117. The superlative is formed by placing the article before the comparative : *الأحسن* *el-aḥsan*, the best ; *الأكبر* *el-akbar*, the greatest. The idea of a superlative is also obtained when the comparative is followed by a genitive, ex.

- أحكم الناس* *aḥkam en-nās*, the wisest of mankind.
أعظم جبال الدنيا *a'ẓam gibāl ed-dunyā*, the greatest mountain in the world.
هو أكبر الكل *hooa akbar el-kull*, he is the biggest of all.
كان أكبرهم *kān akbar'hoom*, he was the biggest of them.

Examples on the Degrees of Comparison.

- أحسن منه ما في* *aḥsan minhoo mā fee*, there is nothing better than this.
هنا عندي أحسن من هناك *hāza 'andee aḥsan min hadhāk*, I like this better than that.
أشهى في الصباح القهوة في الشاي *el-ḡahwah fee'ṣ-ṣabāḥ ashha 'illayya min esh-shāi*, I like coffee in the early morning better than tea.
أحب علي في القهوة زيادة اللبن و قلة السكر *aḥabb 'alayya fee'l-ḡahwah ziyādet el-leben wa ḡillet es-sukkar*, I like more milk and less sugar in coffee.
للجمال أقل من الفيل في القوة *el-gamal aḡall min el-feel fee'l-koowrah*, the camel is weaker than the elephant.
أغلب الناس - أكثر الناس *aḡhlab en-nās, akṡar en-nās*, the majority of men.
هو أكبر من الكل في العمر *hooa akbar min el-kull fee'l-'umr*, he is the eldest of all.
هو أكثر الناس علماً *hooa akṡar en-nās 'ilman*,
هو أعلم الناس *hooa d'lām en-nās*, } he is the wisest of mankind.

أعظم ما يكون *āḡam mā yekoon*, the greatest that there is.

نحن في غابة الفرح والسرور *naḥn fee ghāyet el-farah wa's-suroor*, we are in the highest (degree of) joy and pleasure.

118. Independent superlatives, i. e. those which have the article, can form the masculine plural; ex. الاعالي *el-a'ālee*, the highest; الاعظم *el-a'āḡim*, the chief, principal; الأكرم *el-aḡārim*, the most worthy.

Exercise 27.

الراض أقل من اللدود - هذا النهر أعرض من بحر النيل - هي أحسن من أختها - نور القمر أقل من نور الشمس - عدو عاقل خير من صديق جاهل - كلب حي خير من أسد ميت - نهر النيل المبارك ليس في الدنيا أطول منه - القمر هو أصغر من الأرض يتسع وأربعين مرة - الشمس هي أكبر من كرتنا بثلاثة عشر مائة ألف مرة - هو أنجل من كلب - أنجل منه ما فيه - حق القوي أقوى - سليمان كان أحكم الناس - بحر الروم أعظم بحار الدنيا - أعظم جبال الدنيا جبل قاف - جبال همالايا هي الاعلى في الدنيا - اللباس أنمن جميع اللوازم - جود الفقير أفضل للجود - هذا اليوم أقصر أيام السنة - الكواكب هي أجسام نورانية في السما وأنور ما فيها الشمس - كثير من الحيوانات فيه بعض حواس أقوى من حواس الانسان كالكلب فيه حاسة الشم أقوى وادق - أوروبا هي القسم المعمور أكثر من باقي أقسام العالم وأهل كذلك فانهم في غاية من التهذيب - بلاد آسيا هي أكبر من بلاد أوروبا بقدر أربع مرات - كان أكثر جميع الملوك مالاً وورقاً وأوفرهم علماً وعقلاً ذو جود واحسان وكرم وفصل

Exercise 28.

Your brother's lesson to-day is easier than it was yesterday. These people are very ignorant, but the inhabitants of Persia are more ignorant still. Air is lighter than water, and iron is lighter

than lead. Is your father's garden longer than this one? It is longer by 100 paces and much wider. There is a merchant in the bazaar who is a good man of business; his name is Abderrahman, but his brother in the city of Bagdad is richer than he is, and his brother here is the richest of all. King Solomon was the wisest of mankind, and the richest, most learned, and pious of all the kings of his time. The mountains of Europe are high, but the mountains of America are higher, and those of India highest of all. The elephant is a useful animal, but the camel is more useful, and the horse the most useful of all.

Vocabulary.

رصاص *ruṣṣaṣ*, lead.

ثَقِيل *ṭaqeel*, heavy.

قمر *qamar*, moon.

عَدُوّ *'adoo*, enemy.

صَدِيق *ṣadeeq*, friend.

مُبَارَك *mubārak*, blessed.

لَيْسَ *laisa*, not.

جَوْوَر *gowhar*, } jewel, s.
جَوَاهِر *gowāhir*, }

حَاسَة *ḥāssaḥ*, } sense, s.

حَوَاس *ḥawāṣ*, }

بَاقِي *bāḳee*, remainder.

قِسْم *qism*, } portion, s.
أَقْسَام *aḳṣām*, }

مَرَّة *marrah*, } time, s.
مَرَّات *marrāt*, }

كُرَّة *kuraḥ*, globe.

بُخْل *bookhl*, avarice.

يَعْرِ الرُّوم *baḥr er-room*, Mediter-
ranean.

العَالَم *el-'ālam*, the world.

accus. { مَالًا *mālan*, wealth.
رِزْقًا *rizḳan*, property.

دَقِيق *daḳeeḳ*, fine, keen.

أُورُوبَا *aurobā*, Europe.

آسِيَا *asiyā*, Asia.

أَفْرِيقِيَّة *afreeḳiyah*, Africa.

أَمِيرِيكَا *ameereekā*, America.

فَانَهُم *fa-inn'hoom*, for they
(are).

accus. { عِلْمًا *'ilman*, wisdom.
عَقْلًا *'aḳlan*, mind.

Conversation.

يا بواب قل للسائب يحضر لي الحصان *yâ bawwab kool li's-sâees yuhaddir le el-huṣṣān*, doorkeeper, tell the groom to get my horse ready.

هو راح للسوق ليشتري شعير و تبن و حشيش *hooa rāḥ li's-sooḥ lee'yashtares sha'eer wa tibn wa ḥasheesh*, he is gone to the bazaar to buy barley, straw, and grass.

ما عيش قل له حالا يرجع *mā 'alaish kool l'hoo ḥālamā yerga'*, never mind, tell him directly he comes back.

السرج و اللجام مش نظاف و الحصان مش مطرطيب *es-sarg wa el-legām moosh nuẓāf wa el-huṣṣān moosh meṭammar tieyib*, the saddle and bridle are both very dirty and the horse is not properly groomed.

أنا غسلت رأسه و ذيله بالمابون في الصباح *ana ghasalt rās'hoo wa dhail'hoo bi's-sāboon fee's-sabāḥ*, I washed his head and tail with soap this morning.

أنا قلت لك لا تغسله ثيلا ياخذ برد لكن استعمل الفرشة بس *anu kooli lak lā taghsil'hoo li'alla yākhudh bard lakin ista'mil el-furshah bas*, I told you not to wash him as he might catch cold, but only to use the brush.

استعجل - قوام - بالعجل *ista'gil, kawām, bi'l-'agal*, look sharp.
 حط السرج علي الحصان الابرش و جيبه الي الديوان *ḥoot es-sarg 'ala el-huṣṣān el-abrash wa geeb'hoo ilā ed-deewān*, put the saddle on the grey horse and bring him to the office.

LESSON XV.

REGULAR VERBS.

119. The verbal root in Arabic has generally *three*, and seldom *four* radical letters. This root is the third person singular masculine of the *preterite* tense, and from it are derived all formations of the verb.

120. The trilateral root when forming the 3rd pers. masc. sing. of the preterite always pronounces the first radical with (ـ), the second with either (ـ) (ـ) or (ـ), and the third without any vowel sound at all in speaking, but in writing it *always* receives the (ـ), ex. كَتَبَ *katab*, he wrote; فَهِمَ *fahim*, he understood; نَفَرَ *naḍur*, it flourished.

The quadrilateral root always pronounces the first and third radicals with (ـ), and the second and fourth without any vowel sound, ex. دَحَرَجَ *daḥrag*, he rolled.

121. The forms of the preterite tense are as follows :—

Singular.

كَتَبَ *katab*, he wrote or has written.

كَتَبَتْ *katabet*, she wrote or has written.

كَتَبْتَ *katabt*, m.

كَتَبْتِ *katabtee*, f. } thou wrotest or hast written.

كَتَبْتُ *katabt*, I wrote or have written.

Plural.

كَتَبُوا *kataboo*, m.

كَتَبْنَ *katabna*, f.

كَتَبْتُمْ *katabtoom*, m.

كَتَبْتُنَّ *katabtunna*, f.

كَتَبْنَا *katabna*, we wrote or have written.

As the 2nd pers. sing. masc. and the 1st pers. sing. are pronounced the same, to avoid any ambiguity in speaking the pronouns انت *ente* and انا *ana* can be made use of. In writing they are distinguished by the (ـ) of the 1st pers., and the (ـ) of the 2nd, or if these are left out, by the context.

122. The old *dual* forms

^{كُتِبَا} *katabā*, m. } they both wrote or have written,
^{كُتِبَا} *katabā*, f. }
^{كُتِبَا} *katabloomā*, ye both wrote or have written,

as well as the plural *feminine* forms of the old written language

^{كُتِبْنَ} *katabna*, they (women) wrote or have written,
^{كُتِبْنَ} *katabtunna*, ye (women) wrote or have written,

are not employed in colloquial language, and rarely in writing at the present day.

123. With the *common negation* the forms of the preterite are as follows:—

^{مَا كَتَبَ} *mā katab*, he has not written.
^{مَا كَتَبَتْ} *mā katabet*, she has not written.
^{مَا كَتَبْتَ} *mā katabt*, thou (man) hast not written.
^{مَا كَتَبْتِ} *mā katabtee*, thou (woman) hast not written.
^{مَا كَتَبْتُ} *mā katabt*, I have not written.
^{مَا كَتَبُوا} *mā kataboo*, they have not written.
^{مَا كَتَبُوا} *mā katabtoo*, ye have not written.
^{مَا كَتَبْنَا} *mā katabnā*, we have not written.

NOTE—In the vernacular *sh* is added, as ^{مَا كَتَبَ ش} *mā katabsh*, he has not written, etc. etc.

124. When the object of an active and transitive verb is a personal pronoun, then the same suffixes are made use of as with nouns and prepositions. The only difference is, that in place of the *ee* of the 1st pers. sing. the syllable *nee* is used, ex.

^{ضَرَبَنِي} *ḍarabnee*, he struck me.

^{ضَرَبَكَ} *ḍarabak*, -*bik*, -*kee*, he struck thee, m. and f.

ضرب *ḍarab'hoo*, he struck him.

ضربها *ḍarab'hā*, he struck her.

ضربنا *ḍarabnā*, he struck us.

ضربكم *ḍarabkoom*, he struck you.

ضربهم *ḍarabhoom*, he struck them.

In the same way ضربتني *ḍarabatnee*, she struck me, thee, etc.; أنت ضربتنا *anta ḍarabtnā*, thou hast struck us, them; أنا ضربتك *ana ḍarabtak*, أنا ضربتها *ana ḍarabti'hā*, I struck thee, her, etc.

The two forms ضربنا *ḍarabnā*, we have struck, and ضربنا *ḍarabnd*, he struck us, are distinguishable by the accent:

ضربوني *ḍaraboonee*, they struck me.

ضربوك *ḍarabook*, they struck thee (man).

ضربوكي *ḍarabooken*, they struck thee (woman).

ضربوه *ḍarabooḥ*, they struck him.

ضربوها *ḍarabooḥā*, they struck her.

ضربونا *ḍaraboona*, they struck us.

ضربوكم *ḍarabookoom*, they struck you.

ضربوهم *ḍaraboohoom*, they struck them.

In like manner ضربتونا *ḍarabtoonā*, ضربتوه *ḍarabtooh*, you or ye struck us, him, etc.

125. In the vulgar tongue, the *pluperfect* is formed by prefixing the auxiliary كان *kān* to the persons of the preterite:

كان فهم *kān fahim*, he had understood.

كانت فهمت *kānet fahimet*, she had understood.

كنت فهمت *koont fahimt*, m.

كنتي فهمتي *koontee fahimtee*, f.

كنت فهمت *koont fahimt*, I had understood.

etc.

etc.

ما كناش فهمنا *mā kunndāsh fahimnā*, we had not understood.

ما كنتوش فهمتوا *mā koontooash fahimtoo*, ye had not understood.

ما كانوش فهموا *mā kānoosh fahimoo*, they had not understood.

Exercise 29.

أيش أكلت هذا الصباح - أنا أكلت حتي شبعت - أكلنا حتي شبعنا - البنت
 أكلت حتي شبعت - أكلتوا وشربتوا حتي شبعتموا - ما أكلوش ولا شربوش - فين
 كنت امبارح أنا طلبتك - أنتم أين ذهبتوا طلبنا كم امس - هل طلبتونا النهار
 دا - لا ما طلبنا كمش - كتبت لك ورقة - الورقة دي كتبتها لك - كتبنا لكم
 جوابين - ما كتبتوش لنا جواب المكتوب الاول - كتبنا لكم جواب آخر -
 لاي ما كتبوش لنا جواب - لآي ما شربتوش دخان - ما هذا الكتاب
 ممن أخذته - من ابن عمي أخذته - أخذنا فلوس من أبونا - ما عرفتوش
 أي جري - لا ياسيدي ما عرفناش جري أي - أنا سمعت اليوم أشياء غريبة -
 ما ذا علمت - ما علمتش حاجة - أنا كنت سمعت كثير عنه - ما كناش
 سمعنا كثير عنها - كنتوا طلبتوها قبل امبارح - لا ما كناش طلبناها أول
 امبارح - انت كنت كتبت هذا للجواب بالعجل - هو ما كناش فهم الورقة
 دي - انا ما كنتش فهمت هذا المكتوب - كانوا سمعوا كثير عتًا - هي ما
 كانتش عرفت أي جري - وصلنا الي جزيرة ملبحة - في أبرك الساعات وصل
 مكتوبكم العزيز

Exercise 30.

I wrote a letter this morning to my mother, but my brother had written one to her the day before yesterday. My aunt has not written to me to-day. The wazir of the king is a wise and learned man; he has written and translated many books. Did the man strike the horse with a stick or with a whip? He struck it several times with a stick on the head. The woman did not understand what the judge said to her. She was very stupid. Why did you not write him a letter? I did, but he was gone away. From whom did you hear the news of the war in the Soudan, yesterday? In a letter from my uncle. What did you have for breakfast this morning? We had coffee, bread, eggs, and fruit. I like tea better than coffee for breakfast. I did not understand what the man said. I told him that his words were useless and without meaning.

Exercise 31.

The boys of the school studied their lessons with very great diligence at night. The Italian painted the doors and windows of the house with much skill. I heard that the soldiers had killed all the men of the town, and put all the women and children in prison. God knows if this be true, but the news is bad enough. Why has the servant not swept and washed the floor of my room? I think it is because he is lazy. Mr. Lane was a learned Arabic scholar; he translated the Koran and Arabian Nights into English. The tea weighed ten pounds, and the sugar fifteen. Have you sealed the letter? Yes, sir. Then take it to the post. He held the child in his arms and touched its head with his hand. Who made this wooden table? The carpenter made it, and also these two chairs. Have you made (جعلت) the doorkeeper shut the doors and windows downstairs? No, sir, not yet. Then do (عمل) so at once.

Vocabulary.

أَكَلَ <i>akal</i> , he ate.	بَيْضَة <i>baiḍah</i> , } egg, s.
فَطَرَ <i>faṭar</i> , he dined.	بَيْض <i>baiḍ</i> , }
حَتَّى <i>ḥatta</i> , until, till.	إِجْتِهَاد <i>igtiḥād</i> , diligence.
شَبِعَ <i>shaba'</i> , he became satisfied.	الْمُرَاجَعَة <i>el-khawāḡah</i> , Mr.
شَرَبَ <i>shereb</i> , he drank.	طَاوِلَة <i>ṭawwilah</i> , table,
طَلَّبَ <i>ṭalab</i> , he sought.	هَكَذَا <i>hakadhā</i> , so.
ذَهَبَ <i>dhahab</i> , he went.	لَايَ <i>lay</i> , why?
أَمْسَ <i>ams</i> , yesterday.	جَوَاب <i>gawāb</i> , answer, letter.
مَاذَا <i>mādhā</i> , what.	لِأَنَّ <i>leean</i> , because.
وَصَلَ <i>waṣal</i> , he arrived.	دُخَان <i>dukhkhān</i> , tobacco,
أَوْ <i>ow</i> , or.	smoke.
مِرَارًا <i>mirāran</i> , several times.	أَخَذَ <i>akhadh</i> , he took.
	عَرَفَ <i>'araf</i> , he knew.

جَرِيَ *gara*, it occurred.

سَمِعَ *sami*, he heard.

عَنْ *'an*, of, about.

أَبْرَكَ *abrak*, more happy,
blessed.

كُرْبَاجَ *koorbaj*, whip.

تَرْوِيقَةَ *tarweekah*, breakfast.

بِلَا *bila*, without.

مَعْنَى *ma'na*, meaning.

أَرْضَ *arḍ*, floor, ground.

فَإِذَا *faidhan*, } then.
بَا *baḥa*, }

كَمَانَ *kemān*, also.

كَوَامًا *kawām*, at once.

The following verbs are conjugated like كَتَبَ *katab* :

دَرَسَ *daras*, he studied.

دَهَنَ *dahan*, he painted.

قَتَلَ *katal*, he killed.

كَنَسَ *kanas*, he swept.

غَسَلَ *ghasal*, he washed.

تَرَجَّمَ *targam*, he translated.

خَتَمَ *khatam*, he sealed.

حَبَسَ *habas*, he put in prison.

مَسَكَ *masak*, he held.

عَمَلَ *'amal*, he made.

قَفَلَ *kafal*, he shut, locked.

لَمَسَ *lamas*, he touched.

Conversation (continued).

أَنَا رَاحِلٌ لِلسُّوقِ - امشِ قَدَامِي *ana rāḥi li's-sooḥ, imshee ḥaddāmees ila*
إِلَى هُنَاكَ بِالْعَجْلِ *hendak bi'l-'agal*, I am going to the
bazaar; go on ahead of me quickly.

هَلْ تَعْرِفُ دُكَّانَ الصَّابِغِ حَسَنَ *hal ta'raf dukkān eṣ-ṣāyeeḡ ḥassan*
عَبْدَ اللَّهِ قَرِيبَ الصَّابِغِيَّةِ *'abdallah ḥareeb eṣ-ṣābṭiyah*, do you
know the shop of Hassan Abdullah,
the goldsmith, near the police station?

أَنَا مَشْ (لَسْتُ) مُوَكَّدٌ بِالتَّامِّ *ana moosh (last) muwakkid bi't-tamḍ*
وَلَكِنْ أَسْأَلُ عَنْهُ *walḍkin asa'al 'an'hoo*, I am not quite
sure, but I will ask for it.

طَيِّبٌ قُلْ لِصَاحِبِ الدُّكَّانِ أَنْ *ṭayyib qool li-ṣāhib ed-dukkān an yuḥaddir*
يُحَقِّرَ الْكُرْدَانَ الذَّمَّ وَالْأَسَاوِرَ *el-kurdān edh-dhahab wa'l-asāwir el-*

الفئة اللي وميتة عليها دكها
النهار

ṣaḍḍah illee waṣṣait'hoo 'alaihā dukhā
en-nehār, very well, tell the shop-
keeper to get the gold necklace and
silver bracelets ready, which I ordered
the other day.

نهارك سعيد يا حسن هل صيغتي
خالصة

nehārak sa'eed yā ḥassan, hal ṣeeḡhtee
khālīṣah, good morning, Hassan, are
my ornaments ready?

نهارك سعيد و مبارك يا سيدي
لسا لكن تكون جاهزة بعد
ثلاثة أيام

nehārak sa'eed wa mubārak yā seedee
lissa lākin takoon gāhizah ba'ad ṭ'lāṣet
ayyām, good morning, sir, they are
not finished yet, but they will be
ready in three days.

LESSON XVI.

REGULAR VERBS (*continued*).

The Aorist.

126. The 3rd pers. sing. of the aorist, which denotes either the future or present, is formed from the verbal root of regular verbs, by prefixing a *ي*, which is pronounced either with an *d* or an *a*, and the second radical with one of the three vowel sounds (ـُ) (ـِ) (ـِ), ex.

Preterite. $\left\{ \begin{array}{l} \text{كَتَبَ} \text{ katab.} \\ \text{نَصَرَ} \text{ naṣar.} \\ \text{فَعَلَ} \text{ fa'al.} \\ \text{قَطَعَ} \text{ qaṭ'a.} \\ \text{جَلَسَ} \text{ galas.} \\ \text{عَرَفَ} \text{ 'araf.} \\ \text{شَرِبَ} \text{ shereb.} \\ \text{عَلِمَ} \text{ 'alim.} \end{array} \right.$

Aorist. $\left\{ \begin{array}{l} \text{يَكْتُبُ} \text{ yektoob, he writes.} \\ \text{يَنْصُرُ} \text{ yenṣoor, he helps.} \\ \text{يَفْعَلُ} \text{ yef'al, he does.} \\ \text{يَقْطَعُ} \text{ yaṭ'a', he cuts.} \\ \text{يَجْلِسُ} \text{ yeglis, he seats himself.} \\ \text{يَعْرِفُ} \text{ ya'rif, he knows.} \\ \text{يَشْرَبُ} \text{ yeshrab, he drinks.} \\ \text{يَعْلَمُ} \text{ ya'lam, he knows.} \end{array} \right.$

127. The above examples show that those verbs, of which the 2nd radical in the preterite is pronounced with a (ـَ), are pronounced in the aorist with either (ـَ) (ـَ) or (ـُ); *a* being employed when the 2nd or 3rd radical is one of the letters ا ح خ غ ع. If the 2nd radical in the preterite is pronounced with (ـِ), then generally this is replaced by (ـَ) in the aorist. The verbs with (ـُ) to the 2nd radical letter retain it in the aorist, but they are of rare occurrence in the vernacular.

128. The pronunciation of the prefix يَ is very indefinite, in many instances it is sounded by uneducated people like *e*, particularly when the second radical is pronounced with (ـِ), ex. يَفْرَحُ *yifrah*, he rejoices; يَفْهَمُ *yifham*, he understands; يَشْرَبُ *yishrab*, he drinks. It is, however, always sounded with an *a* by educated people, ex. يَكْتُبُ *yektoob*, he writes; يَجْلِسُ *yeglis*, he sits down. But if the first radical is one of the letters ا ط م ص ن, then the يَ is pronounced almost as broad as *ya*, ex. يَطْلُبُ *yaalooob*, he seeks; يَعْرفُ *ya'rif*, he knows; يَقْطَعُ *yak'at'*, he cuts.

129. The aorist is declined as follows:—

يَكْتُبُ *yektoob*, he writes or may write.
 تَكْتُبُ *tektoob*, she writes or may write.
 تَكْتُبُ *tektoob*, m. } thou writest or mayest write.
 تَكْتُبِينَ *tektoobes*, f. }
 أَكْتُبُ *aktoob*, I write or may write.
 يَكْتُوبُوا *yektooboo*, they write or may write.
 تَكْتُبُوا *tektooboo*, ye write or may write.
 نَكْتُبُ *nektoob*, we write or may write.

130. The negative form of the aorist is as follows:—

مَا يَعْرِفُ *ma ya'rifsh*, he does not know.
 مَا تَعْرِفُ *ma ta'rifsh*, she does not know.
 مَا تَعْرِفُ *ma ta'rifsh*, m. } thou dost not know.
 مَا تَعْرِفِينَ *ma ta'rifesh*, f. }
 مَا أَعْرِفُ *ma a'rifsh*, I do not know.

ما يعرفون *mā ya'rifoosh*, they do not know.

ما تعرفون *mā ta'rifoosh*, ye do not know.

ما نعرفش *mā na'rifsh*, we do not know.

Vide note to art. 123.

131. In Syria and Egypt a vulgar form of the future is obtained by prefixing a ب to the aorist in all persons except the 1st pers. plur., when a م is prefixed :

بيكتب *b'yektoob* or *biktoob*, he shall or will write.

بتكتب *b'tektoob*, she shall or will write.

بتكتب *b'tektoob*, m. } thou shalt or wilt write.

بتكتبي *b'tektoobee*, f. }

باكتب *b'aktoob*, I shall or will write.

بيكتبوا *b'yektooboo* or *biktooboo*, they shall or will write.

بتكتبوا *b'tektooboo*, ye shall or will write.

منكتب *m'nektoob*, we shall or will write.

132. The pronominal suffixes are added to the above form in the same manner as in the preterite tense.

RELATIVE PRONOUNS.

133. The relative pronoun is—

الذي *ellaze*, m. } who, which, { الذين *ellazeena*.
التي *ellate*, f. } اللواتي *ellawātee*.

The vernacular, however, employs for the whole four forms the shortened form

إلي *illes* (also *il*, *el*, or *el*).

134. The manner in which relative sentences are constructed is shown by the following examples :

الرجل الذي كان حاضر *er-râgul illes kân hâdir*, the man, who was present.

العجوزة التي كانت حاضرة *el-'agoozah illes kânet hâdirah*, the old woman, who was present.

الناس التي كانوا حاضرين *en-nâs illes kânoo hâdireen*, the people, who were present.

- والده *el-yateem illes kadd mât wâllid'hoo*, the orphan, whose father is just dead.
- أخوها *el-bint illes mât akhoo'hâ*, the girl, whose brother is dead.
- أبوها *el-bint illes daraboo aboo'hâ*, the girl, whose father they have beaten.
- التاجر الذي كتبنا له مكتوب *et-tâgir illes katabnâ l'hoo maktoob*, the merchant to whom we wrote a letter.
- الغلام الذي ضربته *el-ghulam illes darabtook'*, the servant, or the boy, whom you beat.
- المكاتيب التي كتبناها *el-makâteeb illes katabnâ'hâ*, the letters, which we wrote.
- البيت الذي يسكن فيه *el-bait illes yeskoon feeh*, the house in which he lives.
- أخذت منه *et-tâgir illes akhadht min'hoo*, the merchant from whom thou hast taken.
- الناس التي لنا معهم شغل *en-nâs illes linâ ma'hoom shughl*, the people with whom we have business.
- الفيل الذي هو أكبر من الفرس *el-feel ellazees hooa akbar min el-faras*, the elephant, which is larger than the mare.

135. The relative pronoun can, however, be left out, ex.

سمك لونه كالون الذهب *samak laun'hoo kalaun edh-dhahab*, a fish, whose colour is like gold.

نهر عمقه أربعة أقدام *nahr 'oomk'hoo arba'et aqdam*, a river, which is four feet deep.

136. *He who, who, those who, whoever* (الذي *ellazees* or) *man*: *that which, those which, whichever* (الذي *ellazees* or) *mâ*; ex.

من له صبر *man l'hoo sabr*, he who has patience.

كل من له لحية طويلة *kull man l'hoo lehyyah taweelah*, whoever has a long beard.

أنا كتبت لك *illes ana katabt'hoo lak*, what I wrote to you.

جميع ما ينفع الناس *gamees mâ yenfa' en-nâs*, all what is useful to man.

يَحْفَظ مَا لَهُ *yehfaz mā l'hoo*, he takes care of what belongs to him.
 أَكْظَمُ مَا يَكُونُ *āẓam mā yekoon*, the greatest there is.
 أَكْثَرُ مَا هُنَاكَ *akṭar mā henāk*, the most that there is there, i. e. the highest degree.

أَقَلُّ مَا هُنَاكَ *aqall mā henāk*, the least degree.

Exercise 32.

تَعْمَلُ أَيْ - أَكْتُبُ لِأُنْبِي - نَكْتُبُ مَكْتُوبَ غَيْرِ الَّذِي كَتَبْنَاهُ - إِلَى ابْنِ نَذْهَبُ -
 نَذْهَبُ لِقَائِمِ الْعَسْكَرِ - يَذْهَبُ لِلْمَدْرَسَةِ - هِيَ تَذْهَبُ السُّوقَ - مَا تَشْرِيشُ
 دَخَانَ - مَا أَشْرِيشُ دَخَانَ - لَايَ مَا تَشْرِيشُ نَبِيذَ - أَتَعْرِفُ عَرَبِيَّ - نَعَمْ أَعْرِفُ
 شَرِيَّةَ - هُوَ يَرْجِعُ مِنَ الصَّيْدِ - ارْجِعْ (come again) غَدًا - هُوَ يَرْجِعُ مِنَ اسْتَانْبُولَ -
 يَفْهَمُ التُّرْكِيَّ وَلَكِنْ مَا يَعْرِفُ أَحْوَالَ اسْتَانْبُولَ - هَلْ يَعْرِفُ الْقِرَاعَةَ - لَا يَعْرِفُ
 الْقِرَاعَةَ - أَتَعْرِفُ هَذَا الرَّجُلَ - مَا تَعْرِشُ الرَّجُلَ دَا - أَيُّهُ أَعْرِفُ طَيِّبَ - مَا يَفْهَمُشُ
 هُنَا - الَّذِي أَنَا أَفْهَمُهُ أَنْتَ مَا تَفْهَمُوشُ - تَعْمَلُوا أَيْ - نَعْمَلُ مَا يَظْهَرُ لَنَا لَايَ -
 مَا هُوشُ حَقِّكُمْ تَعْمَلُوا هَذَا الشَّيْءَ - أَنْتَ مَا تَفْعَلُشُ مِثْلَ رَجُلٍ عَاقِلٍ - هَذَا
 الشَّغْلُ لَا يَنْتَهِي عَلَى خَيْرٍ - هَذَا الشَّغْلُ يَتِمُّ بِخَيْرٍ إِنْ شَاءَ اللَّهُ - تَسْكُنُوا فِينَ -
 نَسْكُنُ فِي الْمَدِينَةِ - أَنَا دَائِمًا أَسْكُنُ فِي الرَّيْفِ - يَسْكُنُوا فِينَ - الْبَيْتَ الَّذِي
 يَسْكُنُوا فِيهِ يَعْبُدُ مِنْ هُنَا - أَنْتَ فَعَلْتَ مِثْلَ صَاحِبٍ - أَنَا عَمَلْتُ عَلَى قَدْرِي -
 عَظِيمَ عَمَلْتُ طَيِّبَ - هَلْ سَمِعْتُنَا - نَعَمْ سَمِعْنَاكُمْ وَلَكِنْ مَا فُهْمَنَاشُ كَلَامَكُمْ -
 مَا كُنَاشُ فُهْمَا الَّذِي كُنَا سَمِعْنَاهُ - لَسَا مَا ذَهَبْتُوشُ - لَا يَا سَيِّدِي لَسَا مَا
 ذَهَبْنَاشُ - حَصَلَ أَيْ - الْعَسْكَرُ مُرَبُّوهُ بِسَيُوفِهِمْ عَلَى رَأْسِي - كَتَبْنَا مَكْتُوبَيْنِ
 غَيْرِ الَّذِي كُنَا كَتَبْنَاهُ

Exercise 33.

أَفْهَمُ (the wisest) النَّاسُ مِنْ يَنْظُرُ الْعَوَاقِبَ - أَشَرُّ النَّاسِ عَالَمٌ لَا يَنْفَعُ بَعْلَمَهُ -
 كُلُّ مَا فِي يَدِ الْعَبْدِ لِمَوْلَاهُ - يَقْنَعُ بِمَا قَسَمَ اللَّهُ لَهُ - لِلْجَهَةِ الْعَالِيَا مِنَ الْبَدَنِ الَّتِي
 هِيَ الصَّدْرُ فِيهَا الْقَلْبُ وَالرُّتْنَيْنِ - تَمَيِّزُ الْخِيَوَانَاتِ الطَّبِيعِيَّ هُوَ الْوَاسِطَةُ الَّتِي بِهَا
 يَعْرِفُوا أَحْتِيَاجَهُمْ - ابْعَثْ لَكَ الْمَوَاجِيزَ الَّتِي طَلَبْتَهَا - الْقَنَاعَةُ تَنْفَعُ لِلصَّحَّةِ وَأَيْضًا
 لِلرُّوحِ - فَصْلُ الرِّبْعِ هُوَ الطُّفْءُ فَصُولُ السَّنَةِ وَفِيهِ يُخْرَجُ جَمِيعُ النَّاسِ إِلَى
 الْبَسَاتِينِ - أَوْرُوبَا هِيَ كَثِيرَةُ الْمَعَامِلِ الَّتِي كَانَتْ سَبَبًا لِفَتْحِ أَهْلِهَا - بِلَادُ أَوْرُوبَا
 تَنْتَهِي فِي جِهَةِ الْجَنُوبِ بِثَلَاثَةِ شَبْهِ جَزَائِرِ الَّتِي كَانَتْ فِي غَايَةِ اللَّطَافَةِ - الْأُولَى هِيَ
 بِلَادُ اسْبَانِيَا وَالثَّانِيَةُ بِلَادُ إِيْطَالِيَا وَالثَّالِثَةُ بِلَادُ جَرْكِيَّةَ - الصَّبَابُ هُوَ بَحْرٌ مِنَ الْبَحَا
 الَّذِي يَكُونُ نَقْطَةً مَا تُثِيَّةٌ صَغِيرَةٌ

Exercise 34.

My brother is writing a letter in his room. What are you doing here? I am cutting the cloth for the tailor, who is going to make me a suit of clothes of it. Is he a diligent man, and will the suit of clothes be made soon? The horse which you saw yesterday in the bazaar was black, and I know the owner, who wants to sell him. I cannot help you, I have no money. Do you know the men, who came yesterday to my house in the city, and sat down in the courtyard under the big tree? I do not know them, but they smoked and drank coffee until evening, and then went away. That old man is very learned; he knows the exact sciences and the precepts of the Koran. Will you drink a little wine and smoke a cigarette? No, thank you, I do not smoke, and it is against our religion to drink wine.

Exercise 35.

In that country there is a river, which is very broad, and from 20 to 30 feet deep. Is it as swift as it is broad and deep? Had I written to him yesterday, he would have gone to my brother's house this morning. The winter is the most pleasant season of the year in Egypt; the nights are not too cold, nor the days too hot. The dog drank the water in the cup, but had not eaten the meat on the floor. Put the water near me on this table, and bring some wine. All that is useful to man, is in the world for those that have patience to help themselves.

Vocabulary.

مَدْرَسَة *madrasah*, school.

عَرَبِيّ *'arabee*, Arabic.

رَجَعَ *raga'*, he returned.

قِرَاءَة *kirā'ah*, reading.

نَظَرَ *naẓar*, he saw.

أَنْهَى *anḥa*, he finished.

تَمَّ *tammam*, he ended.

سَكَنَ *sakan*, he lived, dwelt.

رَيْفٌ *reef*, country (opposed to town).

قُدْرَة *kudrah*, ability, power.

حَقَلَ *ḥaṣal*, it happened.

سَيْف <i>saif</i> ,	} sword, s.	رُئْ <i>re'ah</i> , lung.
سَيْوْف <i>seeyooof</i> ,		تَمَيِّز طَبِيعِي <i>tamyeez tabee'i</i> , natu- ral instinct.
عَاقِبَة <i>'akibah</i> ,	} conse- quence, s.	إِحْتِيَاجَات <i>ihṭee'yaḡāt</i> , wants, ne- cessities.
عَوَاقِب <i>'awḡāḡib</i> ,		الوَاسِطَة <i>el-waṣiṣ'ah</i> , the means.
مَعْمَل <i>ma'mal</i> ,	} factory, -ies.	بَعَثَ <i>ba'aṣ</i> , he sent.
مَعَامِل <i>ma'āmil</i> ,		قَنَاعَة <i>kan'at</i> , contentment.
شِمَال <i>shimāl</i> , north.		صَحَّة <i>ṣiḥḥah</i> , health.
جَنُوب or قِبْلَة <i>ganoob or kiblāh</i> , south.		خَرَجَ <i>kharag</i> , he went out.
شَرْق <i>sharq</i> , east.		شِبَة جَزِيرَة <i>shibah gazeerah</i> , pen- insular.
غَرْب <i>gharb</i> , west.		قَبَاب <i>dabāb</i> , fog.
سَرِيع <i>saree</i> , swift.		نُقْطَة <i>nukṭah</i> , drop.
مَوْلَا <i>maula</i> , master.		بَدَلَة <i>badlah</i> , suit of clothes.
قَنَعَ <i>kan'a</i> , he was con- tented.		سَاعَدَ <i>sa'ad</i> , he helped.
قِسْم <i>kism</i> , portion.		مُغَايِر <i>mughair</i> , contrary.
جِهَة <i>gehah</i> , direction, part.		ضِدَّ <i>ḡidd</i> , against.
صَدْر <i>ṣadr</i> , chest, breast.		

Conversation (continued).

التَّجَار بِيَاعِينَ هل تعرف أين السَّاجِدِين *hal ta'raf fain el-tuḡār bayyā'een es-saḡāḡeed*, do you know where the merchants are who sell carpets?

نَعَمْ يَا سَيِّدِي هُمْ سَاكِنِينَ فِي خَانِ الْخَالِيعِ قَرِيبَ مِنْ هُنَا *na'am yā seedeḥ hoom sākinēen fee khān el-khalee'ee ḡareeb min heneḥ*, yes, sir, they live in the Khan Khalee'ly, close by here.

أَنَا أُرِوْحُ هُنَاكَ لِأَنِّي أُرِيدُ اشْتَرِي اثْنَيْنِ أَوْ ثَلَاثَةً *ana arooḥ hendaḡ lianneḥ areed ishtaree eṭnain ow ṭlāṭah*, I will go there as I want to buy two or three.

هل عندك سجاجيد عجمي أو مكية طيبة *hal 'andak sagâgeed 'agamee ow mek-kiyah tieyibah*, have you any really good Persian or Mecca carpets?

أنا ما احبش لون السجادة دي هي زاهية بزيادة *ana mâ ahebb' sh laun es-sagâdah dee hiyeh zâhyah b'zîdah*, I do not like the colour of that one; it is too glaring.

السجادة دي شغل مكة قديمة كثير وكويسة جدا وانا عابز عشرة جنيهات فيها *es-sagâdah dee shughl mekkah kadee-mah kefeer wa kwyyesah gidlan wa ana 'deez 'asharah ginneet fee-hâ*, this is a very old and beautiful Mecca carpet, and I want £10 (ten pounds) for it.

LESSON XVII.

REGULAR VERBS (*continued*).

The Present.

137. In order to give the aorist the signification of a real present time, the word عَمَّال *'ammâl*, doing or a doer, shortened into عَمَّ *'amm*, is placed before its persons. When عَمَّ is used, it remains unchanged throughout, but عَمَّال agrees in number and gender with the persons of the verb:

يكتب or يكتب	عَمَّال	or عَمَّ	'amm or 'ammâl	yektoob or biktoob, m.
etc.	عَمَّالَة	تكتب	„ „	'ammâlah tektoob, etc., f.
etc.	عَمَّال	تكتب	„ „	'ammâl tektoob, etc., m.
etc.	عَمَّالَة	تكتبي	„ „	'ammâlah tektoobee, etc., f.
etc.	عَمَّال	أكتب	„ „	'ammâl aktoob, etc.
etc.	عَمَّالِين	يكتبوا	„ „	'ammâleen yektooboo, etc.
etc.	عَمَّالِين	تكتبوا	„ „	'ammâleen tektooboo, etc.
etc.	عَمَّالِين	منكتب	„ „	'ammâleen m'nektoob, etc.

The above form has the meaning of he, she, thou, I am writing now, etc.

138. With verbs derived from *triliteral* roots the present time is, however, usually formed with the aid of the present participle or noun of agency, which is formed by placing *l* after the first radical, and pronouncing the second radical with (ـ): كَاتِب *kātib*, writing or a writer; عَارِف *ʿarif*, knowing; جَالِس *gālis*, sitting.

The same rule applies with verbs derived from *quadriliteral* roots, only the present participle is formed differently, by prefixing a *mu* to the root, and pronouncing the third radical with (ـ): thus from كَاتَب *kātab*, he corresponded, مَكَاتِب *mukātib*, a correspondent.

These participles, placed after the noun or pronoun as a simple predicate, occupy the place of the present, ex.

هو ساكن تحت *hooa sākīn taht*, he lives below.

انا ساكن بعيد من هنا *ana sākīn ba'eed min heneh*, I live far from here.

انا مكاتب جرنال الاهرام *ana mukātib goornāl el-ahram*, I am a correspondent of the Pyramid newspaper.

الدار الي ساكن فيها *ed-dār illee sākīn feehā*, the house in which I live.

هي جالسة بقربي *heeyeh gālisah biqoorbee*, she sits near me.

ما انيش عارف *mā aneesh 'arif*, I do not know.

ما هوش فاهم *mā hoosh fāhim*, he does not understand.

القمر زاهر *el-kamar zāhir*, the moon shines.

المطر نازل *el-maṭar nāzil*, the rain falls.

هو مجتهد في شغله *hooa mugtahid fee shughl'hee*, he is diligent at his work.

ابي مروح دي الوقت *abee murowwiḥ dīl-waqt*, my father is going now.

139. In proverbial sentences the preterite is used to denote present time, ex.

من كثر كلامه كثر ملامه *men kaṭur kalām'hoo kaṭur malām'hoo*, whose speech is long, their blame is great.

من عمل برايه ندم *men 'amal b'rāi'hee nadim*, who acts according to his mind, repents.

140. The same occurs in conditional sentences with *إذا* *izā* and *إن*, if; ex.

إذا كان الهواء بطلاً *izā kān el-howā baṭṭāl*, if the weather is bad.

إذا عجبك الحصان دا *izā 'agibak el-ḥuṣān da*, if this horse pleases you.

إن كان لك قلب *in kān lak qalb*, if thou hast courage.

إن فهمتني *in fahimtanee*, if thou understandest me.

The Future.

141. The signification of a real future time is obtained by placing the particle *بِ* *bidd*, *badd* with the suffixes, before the persons of the aorist; but in this case the aorist form with *ب* cannot be used: *يكتب* *yektob*, *بِ* *bidd'haa yektob*, etc., he shall or will (i. e. must) write, she shall, etc.

142. In the written language the prefixed particle *سوف* shortened to *س* is used for the same purpose, ex. *سوف يكتب* or *سيكتب* he shall or will write, etc.

143. In order to express the idea that a person is in the act of doing something or has the intention, the present participle of the verb *راح* *rāḥ*, he went, is used, which is *رايح* *rāiḥ*; ex. *رايح تعمل* *rāiḥ ta'mal* or *أي رايح تعمل* *ay rāiḥ ta'mal*, what are you doing or about to do?

The Imperative.

144. The imperative is formed from the root by prefixing an *ا*, which, when the second radical of the aorist has a (ـُ), is also pronounced with (ـُ), otherwise invariably with (ـِ). The second radical of the imperative is always pronounced with the same vowel sound as in the aorist:

	Aorist.	Imperative.	
<i>قَعَدَ</i> } he sat down, { <i>yaḳ'ood</i>	<i>أَقْعِدْ</i>	<i>أَقْعِدِي</i>	<i>اَقْعِدُوا</i> { <i>uḳ'oodoo.</i>
<i>سَمِعَ</i> } he heard, { <i>yecma'</i>	<i>اسْمَعْ</i>	<i>اسْمَعِي</i>	<i>اسْمَعُوا</i> { <i>isma'oo.</i>
<i>جَلَسَ</i> } he sat, { <i>yeglis</i>	<i>اجْلِسْ</i>	<i>اجْلِسِي</i>	<i>اجْلِسُوا</i> { <i>iglisoo.</i>

In all these cases there is only very slight emphasis placed upon the first vowel sound, and it can even be omitted altogether in talking.

145. Grammatically speaking the 1st pers. plur. of the imperative is expressed by means of the aorist with a prefixed **ل**, ex. لنذهب للسوق *linadhhab li's-sook*, let us go to the market; لنلعب الشطرنج *linet'ab esh-shat'rang*, let us play chess; but this form only occurs rarely, even in writing.

The ordinary way of forming the remaining persons of the imperative is by the use of the words **دع** *da'* and **خلى** *khallee*, both meaning 'let,' and these are joined to the suffixes in the usual way, ex.

دع يجلس في البينة *da'ahoo yeglis fee'l-genainah*, let him sit in the garden.

دعها تسمع كلامي *da'ahā tesma' kalāmees*, let her hear my words.

خلينا نذهب للسوق *khalleenā nadhhab li's-sook*, let us go to the market.

خليهم يعملوا شغلهم بالعقل *khallēchoom ya'maloo shughl'hoom bi'l-'aql*, let them act wisely.

Exercise 36.

الي أين انت ذاهب - الي طنطا - انت رايح فين - الي للجزيرة - هو ماشي والا راكب - ما نحناش عارفين - فين أخوك - ما انيش عارب - هو قاعد في شغله - فين يسكن - هو ساكن تحت - انا ساكن فوق - فين نازلة القبيلة - القبيلة نازلة في هذا الموضع - ما فهمتنيش انت - ما انيش فاهم - ما هوش فاهم حاجة - هل تعرف عربي - نعم اعرف شوية - اللسان العربي لازمني جدًا - ازني الهوا - الهوا فاسد - المطر نازل شوية شوية - من أين جاي الهوا - من ناحية الشرق - ازايك - انا متشوش - رأسي دايع من كثرة الشغل - أقعد شوية - أقعد قبالتنا - أقعد هناك - يا ولد اعمل شغلك - افتح الباب - اقل الباب - ولّع منقل النار - افتحوا الابواب - اقلوا الشبابيك - يا سايس اغسل الحصان - اغسل رأسه بالصابون - اعمل معروف يا سيدي - ادخل

البيت هات من داخله قلة ماء - البسوا قفطانكم - البسوا طيب الهوا بارد برا -
 احفظ درسك يا ابني - اذهب للمدرسة - اجلس مع العلماء واهرب من الجهلاء -
 اسمع كلام معلمك - دعنا نذهب غدا للجنة - اعمل ما يظهر لك لائق - اعمل
 بموجب الاوامر - عملت أي - ترجمت الصفحة دي - ايش عملتوا - ترجمنا هذا
 المكتوب من النمسائي للعربي - تعمل اي - انا عمال ألعب مع أختي - يعمل
 اي - عم يلعب معنا - هل يعجبك اللمان دا - لللمان دا يعجبني كثير - ما
 يعجبناش للمان دا - كنت وصلت قبله - كنتوا وصلتوا بعدنا - كان دخل البيت
 قبلنا - انا كنت خرجت - رجعنا قبلكم من الصيد - اذا الهوا قعد هكذا نخرج
 الي للجنة - ان كان الهوا بطال نفصل في البيت - ما ندم من سكت - من
 حفر بيراً لاختيه فقد وقع فيه

Reading Exercise 1.

تَزَوَّجَ	رَجُلٌ	إِسْمُهُ	حُمَارٌ	يَامِرًا	فَاعْجَبَ
<i>tazawwiga</i>	<i>râguloon</i>	<i>isma'hoo</i>	<i>humâroon</i>	<i>b'imr'âtin</i>	<i>f'â'gaba</i>
married	a man	his name	ass	to a woman	was proud
بِهَا	فَأَمَرَتْهُ	بِتَغْيِيرِ	إِسْمِهِ	فَسَمَّيْ	
<i>b'hâ</i>	<i>f'amaret'hoo</i>	<i>bitaghiyeeri</i>	<i>is'mihoo</i>	<i>fasammâ</i>	
of her	she ordered him	in the changing	his name	so he named	
نَفْسَهُ	بَغْلًا	فَقَالَتْ لَهُ	هُوَ	خَيْرٌ	لَكِنَّكَ
<i>nafsa'hoo</i>	<i>baghlan</i>	<i>f'kâlet</i>	<i>hoo</i>	<i>khairoon</i>	<i>lâkinnaka</i>
himself	a mule	she said	to him	good	not but thou
تَخْرُجُ	مِنْ	الْأَسْطَلِ	بَعْدُ		
<i>takhroog</i>	<i>min</i>	<i>el-istabali</i>	<i>ba'du</i>		
gone out	from	the stable	yet		

A man whose name was Ass married a woman. He was proud of her. She ordered him to change his name, so he named himself Mule. She said to him, 'It is good, but thou hast not yet gone out of the stable.'

Exercise 37.

I have heard that the prince of that country was famous for his learning and piety. Do you know the two sons of the

merchant, who lives in the large house near the new market? Yes, I know them and their father too; he is an energetic man, and is very wealthy. I went to the town yesterday, where I saw a great number of soldiers sitting outside the house of the pasha Abdul Melik. What were they doing? I do not know, but I think that they were doing nothing at all. All the people in this country are very lazy. What is the name of the man with whom you were talking this morning, in your room? He is Abdullah, the son of Zeid, chief of the water carriers in the city of Cairo. Bring the table and a couple of chairs out of my room upstairs, and put them in the garden. If he comes here, what shall you do? I shall act according to orders.

Story 1.

One day, in summer, a king and his son went hunting. When the air became very hot, they each placed their cloaks on the back of a certain jester. The king, having laughed, said, 'Now, O jester, there is an ass's burden on thy back.' The jester replied, 'Verily, your majesty, I bear the burden of two asses.'

Vocabulary to Exercise 36.

مَشَى *masha*, he walked.

رَكَبَ *rakib*, he rode.

قَبِيلَةٌ *kabeelah*, tribe.

مَوْضِعٌ *mauḍiʿ*, place.

فَاسِدٌ *fāsid*, bad, corrupt.

نَاحِيَةٌ *nāhiyah*, direction.

فَتَحَ *fataḥ*, he opened.

قَلَّلَ *kaḥal*, he shut, locked.

وَلَّى *wallaʿ*, he lighted.

مِنْقَلٌ *minkal*, brazier, pan.

دَخَلَ *dakhal*, he entered.

كُلَّةٌ *koollah*, bowl, goblet.

لَبَسَ *labis*, he dressed.

كُفْيَانٌ *kufiʿan*, coat.

حَفِظَ *ḥafaḥ*, he kept, learned by heart.

ظَهَرَ *zahar*, he appeared.

صَيْدَ *ṣaid*, hunting.

فَضَّلَ *faḍal*, he remained.

Vocabulary to Exercise 37.

تَقْوَى <i>taḥwa</i> , piety.	شَيْخ <i>shaikh</i> , chief.
تَكَلَّمَ <i>takallam</i> , he talked.	قَاهِرَة <i>qāhirah</i> , Cairo.
سَاءَ <i>sakka</i> , }	ظَرْف <i>zarf</i> , }
سَاءَلِينَ <i>sakkaḍeen</i> , }	ظُرُوف <i>zoorooḥ</i> , }
عَدَدٌ <i>adad</i> , number.	

Vocabulary to Story 1.

عندما <i>'and'mā</i> , when.	فَحِكَ <i>ḍahik</i> , he laughed.
صَارَ <i>ṣār</i> , became.	حِمْلٌ <i>himl</i> , }
عند ذلك <i>'and'dhālik</i> , then.	أَحْمَالٌ <i>aḥmāl</i> , }
وَقَعَ <i>wada</i> , he placed.	جَاوَبَ <i>gāwab</i> , he replied.
كل واحد <i>kull wāḥid</i> , each.	جلالة الملك <i>galālet el-melik</i> , your majesty.
بُرُوسٌ <i>boornoos</i> , cloak.	حَمَلَ <i>ḥamal</i> , he bore.
ظَهَرَ <i>ẓaḥr</i> , back.	
مُسْتَحْرِجِي <i>maskhargees</i> , jester.	

Conversation (continued).

أنا كثر خيرك كثير علي طلبك أنا <i>kaffar khairak keṣeer 'ala ṭalabak ana</i>	<i>addee lak eṭnain guinea</i> , thank you very much for your offer, I will give you £2.
آدي لك اثنين جنيهة <i>addee lak eṭnain guinea</i>	
تفضل حضرتك اشرب فنجان قهوة <i>tafaḍḍal ḥaḍaratak ashrah fingan kah-</i>	<i>wah wa segārah</i> , will your honour take a cup of coffee and a cigarette?
و سيجارة <i>wah wa segārah</i>	
طيب انا آدي لك فيها ثلاثة جنيهة <i>ṭayib ana addee lak feeḥā ṭ'ālāḥ guinea</i>	<i>wala ghirsh ziddah abadan</i> , well, I will give you £3 for it, but not a piastre more.
جنيهة ولا غرش زيادة ابدأ <i>wala ghirsh ziddah abadan</i>	
لا ما يخلفني - آخر تمن أربع جنيهة <i>lā mā yukhallaṣnee akhīr ṭaman arba'</i>	<i>guinea</i> , I could not do it, my last price is £4.

انا رايح دي الوقت و ان عجبك *ana rāiḥ di-waqt wa in 'agabak khoodh*
 خذ ثلاثة جنية و نص *ḥ'āṣah guinea wa nuṣ, I am going*
 away now, and if you like take
 £3 10s.

ما عlish خذها ولكن أنا *mā 'alaish khudh hā walakin ana khaṣrān*
 خسران فيها *feeshā, never mind, take it, but I am a*
 loser by it.

LESSON XVIII.

REGULAR VERBS (*continued*).

The Imperfect.

146. The imperfect can be formed in two ways:

a. By كان with the present participle, ex.

أنا كنت جالس تحته *ana koont ḡālis taḥt'hoo, I was sitting*
 lower down than he was.

كانت جالسة قدام السفرة *kānet ḡālisah kooddām es-sufrah, she*
 was sitting in front of the table.

كان ساكن في البيت الثالث *kān sākīn fee'l-bait eṭ-ṭālīṭ 'ala 'l-yameen,*
 علي اليمين *he was living in the third house on*
 the right.

كنا راجعين من الصيد *kunnā rāḡa'een min eṣ-ṣaid, we were*
 returning from hunting.

b. By كان with the aorist, ex.

أنا كنت أشرب دخان *ana koont ashrah dukhān, I was smoking.*

كنت تلعب الشطرنج *koont tel'ab esh-shaṭrang, thou wast playing*
 at chess.

كان يطلب فلوس *kān yaṭloob feloos, he was seeking money.*

كنا نكتب للتجار *kunnā nektōob li't-toogār, we were writing to*
 the merchants.

The Future Perfect.

147. The future perfect is formed by the aorist of كان with the preterite, ex.

أكون كتبت للجواب قبلما ترجع *akoon katabt el-gawāb kablmā targa'*,
I shall have written the letter before
thou returnest.

نكون رجعنا قبل ان تطلع *nekoon raga'nā kabl in taṭla'*, we shall
have returned before thou goest out.

The Subjunctive.

148. There is no particular form for the subjunctive in Arabic, ex.

واحد غيرك ما كائنش يعمل هذا *wāḥid ghairak mā kān'sh ya'mal hāza*,
any other but thou would not do this.

In conditional sentences with *if*, it is to be clearly understood whether the verb is in the *indicative* or *subjunctive* moods. In the first case *if* is translated by اذا or ان, and in the latter by لو *lau*, ex.

ان كان عيان *in kān 'ayyān*, if he was ill.
لو كان عيان *lau kān 'ayyān*, if he were ill.
ان كان سمع *in kān sami'*, if he heard.
لو كنت سمعت *lau koont sami't*, if I had heard.

The Conditional.

149. The conditional form of the present, *I would write*, as well as of the past, *I would have written*, is expressed equally by كان with the preterite, ex.

لو كنت عيان كنت كتبت لك *lau koont 'ayyān koont katabt lak*, were
I ill, I would write to thee.

لو كانوا يعلموا ما كانوا يرجعوا *lau kānoo ya'lamoō mā kānoosh raga'oo*,
if they had known, they would not
have returned.

In books a **ل** is sometimes inserted before the second clause of a conditional sentence, and corresponds to the *then* in English, ex.

لو كنا سمعنا هذا لكتبنا لكم *lau kunnâ sami'nâ hâza l'kunnâ katabnâ*
leekoom, if we had heard this, *then*
 we would have written to you.

150. In the foregoing examples the auxiliary **كان** agrees in person, number, and gender with the verb; but in the vulgar tongue, however, this is not adhered to, but the *third* pers. sing. masc. **كان** is used for all persons, numbers, and genders, ex.

لو كان يعملوا هكذا *lau kân ya'maloo hâkaza*, if they had
 made it so.

ان كان تغدرنا نقطع رأسك *in kân taghdoornâ nakka' râsak*, if
 thou betrayest us, we will cut thy
 head off.

أحسن لو كان ما عملتش هكذا *âhsan lau kân mâ 'amaltesh hâkaza*,
 (it would have been) better, hadst
 thou not acted thus.

The Passive Voice.

151. The passive voice is scarcely used in the colloquial, as particular forms having a passive signification can be derived from most of the active and transitive verbs. The passive of the aorist is, particularly in modern writing, much more frequently used than the passive preterite. The forms of both these tenses, which are only distinguishable from those of the active verb by means of the vowel points, are as follows:—

Preterite Active.	Preterite Passive.	Aorist Active.	Aorist Passive.
كَتَبَ <i>katab.</i>	كُتِبَ <i>kutib.</i>	يَكْتُبُ <i>yektoob.</i>	يُكْتَبُ <i>yuktab.</i>
	كُتِبَتْ <i>kutibet.</i>		تُكْتَبُ <i>tuktab.</i>
	كُتِبَتْ <i>kutibt.</i>		تُكْتَبُ <i>tuktab.</i>
	كُتِبَتْ <i>kutibet.</i>		تُكْتَبُ <i>tuktabee.</i>

كُتِبَتْ <i>kutibt.</i>	أُكْتُبَ <i>uktab.</i>
كُتِبُوا <i>kutiboo.</i>	يُكْتُبُوا <i>yuktaboo.</i>
كُتِبَتْ <i>kutibtoo.</i>	تُكْتُبُوا <i>tuktaboo.</i>
كُتِبْنَا <i>kutibna.</i>	نُكْتُبَ <i>nuktab.</i>

152. The passive participle, which is formed in verbs derived from *trilateral* roots, by prefixing a مَ to the root, and inserting a و between the 2nd and 3rd radicals, as مَكْتُوب *maktoob*, written, from كَتَبَ *katab*; and in verbs derived from *quadrilateral* roots, by changing the (ـ) before the final radical of the present or active participle (vide art. 138) into (ـِ), as مُكَاتَب *mukatab*, correspondence, from مَكَاتَب *mukattib*, a correspondent, is, however, very frequently used; ex.

لحم الخنزير يحفظ مدة اذا ملح *lahm el-khanzeer yuhfaz muddah izd mullih*, pork keeps a long time if it is salted.

القلي يطبخ مع الزيت و يعمل منه الصابون *el-kalee yuḡbakh ma'a ez-zait wa yu'mal min'hoo es-saboon*, alkali is boiled with oil, and soap made from it.

الرجل المذكور *er-ragul el-madhkoor*, the before-mentioned man.

الباب مقفل *el-bab makfool*, the door is shut.

هذه البلد ما هي مسكونة *haze el-balad ma heeyeh maskoonah*, this village is not inhabited.

Exercise 38.

أكان جالس علي الكرسي - نعم كان جالس علي الكرسي قدام السفرة - هل كان فاهم - ما أعرفش ان كان فاهم والا لا - ما ذا كنتوا تعملوا - كنا نشرب دخان - ما كناش نشرب نبيذ - ما ذا كانت تعمل - كانت تغزل - ما ذا كانوا يصنعوا بله - عربوني - يكونوا عملوا شغلهم قبلما ترجع من السوق - لما أرجع

من المدينة تَكُونُوا قد عملتوا شغلَكُمْ - أَكُون قد حَلَمْتُ الساعة ستة- في اي بيت انت نازل- في محل ابن عمي السيد عبد الله - القماش المعتاد يعمل من التيل والكتان والقطن يحصل من شجر صغير و يغزل ويعمل منه البقعة والصوف الحاصل من الغنم يعمل منه اللباد - أبواب البيوت والشبابيك والطاولات والدواليب تصنع من خشب أبيض و تدهن في بوتا مختلفة الالوان - البرانيط المستعملة للانسان تعمل من جلود حيوانات و تعمل أَيْضاً من الحرير- يعملوا طيارات من ورق مدهونة بالزيت - الطيارة مربوطة في خيط - المعادن مدفونة في الارض الذهب والفضة المشغولين فيهما القدر القليل من النحاس و هذا القدر يعلم من المحك - أوروبا هي القسم المعمر أكثر من باقي أقسام العالم واراضيها ملانة بالمدن و مزارعها مزروعة بغاية الاعتناء- اليوم والليل مقسومان ٢٤ ساعة والساعة مقسومة ٦٠ دقيقة - هذا الكتاب مطبوع في مدينة القاهرة بمطبعة بولاق سنة ١٣٠١

Reading Exercise 2.

كَانَ رَجُلٌ سَاكِنًا فِي دَارٍ بِأَجْرٍ وَ كَانَ
kāna wa b'ugratin dārin fee sakinan rāguloon kāna
 was and for a rent a house in a dweller a man was

خَشَبُ السَّقْفِ يَتَفَرَّقُ كَثِيرًا فَلَمَّا جَاءَ
gh' f'lamma keṭeeran yelafarḳa'u es-sakfi khashabu
 came and when very much creaky of the roof wood

رَبُّ الدَّارِ يُطَالِبُ بِالْأَجْرِ قَالَ أَصْلَحَ
uḡlīḥ ḥāla b'il-ugrati yuṭālib'hoo ed-dāri rabbu
 moud he said for the rent to ask him of the house master

هَذَا السَّقْفُ فَإِنَّهُ يَتَفَرَّقُ قَالَ لَا بَأْسَ عَلَيْكَ
'alaika lābā'sa ḥāla yelafarḳa'u f'ann'hoo es-sakfi hāza
 on thee no harm he said creaky for it is roof this

أَنْ	أَخْشَى	فَقَالَ	اللَّهُ	يُسَبِّحُ	فَأَنَّ
<i>an</i>	<i>akhsha</i>	<i>f'kala</i>	<i>allaha</i>	<i>yusabbihu</i>	<i>f'ann'hoo</i>
that	I fear	then he said	God	praising	for it is
			فَيَسْجُدُ	الرَّأْفَةِ	تُدْرِكُ
			<i>f'yas-gud</i>	<i>ar-ra'fatu</i>	<i>tudrikuhoo</i>
			and it kneel down	the mercy	overtake it

There was a man, who lived in a hired house, and the wood of the roof was very creaky, and when the master of the house came to ask him for the rent, he said, 'Mend the roof, for it is creaky.' He replied, 'There is no harm to you (in this), for it is praising God.' Then he said, 'I fear that the mercy (of God) may overtake it, and it may kneel (i. e. fall) down.'

Exercise 39.

If the man strikes the boy, I shall be very angry and beat him. If I had heard that your brother was ill, I should have gone to see him. I was busy when you arrived, but now I am at leisure. I must write a letter to my father and tell him that you are living here with me. Hold my horse a moment and walk him about in front of the house. The boy, who was beaten, came to your house in the town and made a complaint. Why was he beaten? I do not know, but I think that he had told his master a lie. It may be so, but he should not have been beaten. Where are you going now? I am going into the town to buy some things for my mistress. What shall you buy? I must buy tea, coffee, sugar, candles, soap, oil, flowers, and a great many other things. Stop a bit, and then you can buy several things for me at the same time. Where were you yesterday morning at ten o'clock; I looked for you everywhere? I was sitting in the garden and talking to my father, who had just arrived from Europe. What is he doing? He is travelling for the sake of his health.

Story 2.

It is said that a tiger and a man were in a house, and the man saw a picture in which a man was depicted overcoming a tiger. The man said to the tiger, 'Dost thou see the bravery of the man, how he has overcome the tiger?' The tiger replied, 'The painter was a man; if a tiger had been the painter, then the drawing would not have been in this manner.'

Vocabulary to Exercise 38.

غَزَلَ <i>ghazal</i> , he spun.	دَقِيقَةً <i>daḡeeḡah</i> , minute.
صُنِعَ <i>ṣooni</i> , was made.	غَنَمَ <i>ghanam</i> , sheep.
قَبْلَمَا <i>qablma</i> , before.	لُبَّادَ <i>lubbād</i> , felt.
خَلَصَ <i>khalaṣ</i> , he finished.	مُسْتَعْمَلَ <i>musta'mil</i> , is used.
قُمَاشَ <i>koomāsh</i> , cotton goods.	جُلُودَ <i>gulood</i> , skins.
مُعْتَادَ <i>mu'tād</i> , common.	حَرِيرَ <i>haroor</i> , silk.
تَيْلَ <i>teel</i> , linen.	طَيَّارَةً <i>ṭayyārah</i> , kite.
كُتِّانَ <i>kittān</i> , flax.	دُوِّهِنَ <i>duhin</i> , was painted.
بَفْتَةَ <i>baftah</i> , calico.	رَبَطَ <i>rubit</i> , was tied.
صُوفَ <i>ṣoof</i> , wool.	مَزَارِعَ <i>mazārī</i> , farms.
خَيْطَ <i>khait</i> , string.	إِعْتِنَا <i>i'tind</i> , care.
نَحَاسَ <i>nehās</i> , copper.	قَسَمَ <i>kasam</i> , he divided.
مَحَاحَ <i>maḥakk</i> , touchstone.	طُبِعَ <i>ṭubi</i> , was printed.

Vocabulary to Story 2.

قِيلَ <i>keel</i> , it is said.	غَالِبَ <i>ghālib</i> , victorious.
أَنَّ <i>ann</i> , that.	مَغْلُوبَ <i>maghloob</i> , subdued.
نَمْرَ <i>nimr</i> , tiger.	شَجَاعَةً <i>shag'd'ah</i> , bravery.
صُورَةً <i>ṣoorah</i> , picture.	رَسِيمَ <i>rasseem</i> , painter.

Conversation.

يا حسن صَحِّحْنِي بِدَرِي السَّاعَةِ *yā hassan, ṣahḥeenes badree es-sā'ah*
 خمسة - أنا رايح الي الصيد *khamsah ana rāiḥ ila eṣ-ṣaid*, Hassan,
 wake me to-morrow at five o'clock, I
 am going out shooting.

لَسَا ظَلَمَةٌ كَثِيرٌ وَلَكِنْ حَقَّرَ كُلَّ *lissa ṣalimah kaṭeer walākin haḍḍir kull*
 الْحَاجَةِ وَشَلَّ بِنَدَقَاتِي مِنَ *el-hājah wa shell bundookiyetes min*
 الصُّنْدُوقِ *eṣ-ṣandook*, it is still quite dark, but
 get the things ready, and take my gun
 out of the case.

لَا تَنْسَى أَنْ تَوَضِعَ الْفَرَخَ الْبَارِدِينَ *lā tansa ann tooḍa' el-farākh el-bārideen*
 وَالْعَيْشَ وَالتَّبِيذَ وَالطَّبَقَ *wa'l-'aish wa'n-nebeedh wa't-tabaḥ wa's-*
 وَالسَّكَاكِينَ وَغَيْرَهَا فِي الْقَارِبِ *sakākeen waghairahā fee'l-kārib*, don't
 forget to put the cold fowls, bread,
 wine, plates, knives, etc. into the boat.

فَيْنَ الرَّجُلِ الَّتِي بَدَأَ يَجِي وَبَنَانَا *fain er-rāgul illes bid'd'hoo yeges wiyyā-*
 لِيُفَرِّجَنَا مَطْرَحَ الْبَطِّ الْاَحْسَنِ *nā leefarragnā maṭraḥ el-baṭ' el-aḥsan*,
 where is the man who was to have
 come with us to show us the best
 place for duck ?

كَانَ لَازِمًا يَجِي دِي الْوَقْتُ وَلَكِنْ *kān lāzim yeges dil-waqt walākin ana*
 أَنَا افْتَكَّرْتُ أَنَّهُ سَيَكُونُ لِلْمَطْرَحِ *aftakir ann'hoo sabakak li'l-maṭraḥ*
 ذَاتَهُ الَّتِي جَنْبَ النَّهْرِ *dhdh'hoo illes gamb en-nahr*, he ought
 to be here now, but I think that he
 has gone on ahead of you to the place
 itself, which is near the river.

مَا عَلَيَّ مَا أَقْدَرُشْ اسْتَثْنَاءَ قُلِّ *mā 'alaish mā aqdar'sh astannāh kool*
 لِلْمَرَآكِبِيَّةِ خَلِيهِمْ يَمْشُوا *li'l-marākibiyah khalleeshoom yam-*
 shoo, never mind, I can't wait for him,
 so tell the boatmen to shove off.

LESSON XIX.

REGULAR VERBS (*continued*).

153. As has been shown in arts. 138 and 152, the present participle or 'noun of agency' and the past participle or 'passive noun' are formed according to certain fixed rules from the root, so in a similar manner are formed 'the noun of place' and the 'noun of instrument.'

The Noun of Place.

Nouns indicating a place or locality where any action takes place, are formed from the root of the verb expressing the action, by prefixing a *ḡ* to the root, placing a *gasm* over the first radical, and pronouncing the second radical with (ـ), ex.

كَتَبَ *katab*, he wrote.

مَكْتَبَ *mektāb*, a study, or place for writing.

خَرَجَ *kharag*, he went out.

مَخْرَجَ *makhraj*, an outlet.

جَمَعَ *gama'*, he collected.

مَجْمَعِ *magma'*, a junction.

طَبَخَ *ṭabakh*, he cooked.

مَطْبَخِ *maṭbakh*, a kitchen.

دَخَلَ *dakhala*, he entered.

مَدْخَلِ *madkhal*, an entry.

Sometimes the second radical is pronounced with (ـ) instead of (ـ), ex.

نَزَلَ *nazala*, he descended.

مَنْزِلِ *manzil*, a station, stage.

جَلَسَ *galasa*, he sat.

مَجْلِسِ *maglis*, a council.

سَجَدَ *sagada*, he worshipped.

مَسْجِدِ *masgid*, a mosque.

شَرَقَ *sharaka*, he rose (as the sun).

مَشْرِقِ *mashrik*, the east.

غَرَبَ *gharaba*, he set (as the sun).

مَغْرِبِ *maghrib*, the west.

154. The plurals of these nouns of place are formed by inserting an *l* after the first radical, and pronouncing the second radical with (ـ), ex.

مَكْتَبِ *mektāb*, a study.

مَكَاتِبِ *maktātib*, studies.

مَجْلِسِ *maglis*, a council.

مَجَالِسِ *magālis*, councils.

A *ḡ* is sometimes found at the end of a noun of place, as مدرسة *madrasa*.

madrasah, a school, college, from دَرَسَ *daras*, he learned ; مَحْكَمَةٌ *mahkamah*, a court of justice, from حَكَّمَ *hakam*, he decreed ; مَطْبَعَةٌ *matba'ah*, a printing-office, from طَبَعَ *taba'*, he printed.

The Noun of Instrument.

155. The noun of instrument, i. e. the name of the instrument which is used to perform the action indicated by the verb, is derived from the root by prefixing مِ, and pronouncing the second radical with (ـِ) or ا, ex.

فَتَحَ *fatah*, he opened. مِفْتَاحٌ *miftah*, a key.
نَشَرَ *nashar*, he sawed. مِشْطَرٌ *minshar*, a saw.

Sometimes the noun ends with a ـِ, ex.

كَانَسَ *kanas*, he swept. مِكْنَسَةٌ *miknesah*, a broom.
مِسطَرَةٌ *misṭarah*, a ruler, from سَطَرَ *sattar*, he ruled with lines.

156. If the noun of instrument takes a (ـِ) after the second radical, it forms its plural thus :

مِسطَرَةٌ *misṭarah*, a ruler. مَسَاطِرُ *nasdīr*, rulers.

If, however, it takes an ا after the second radical, then it forms its plural thus :

مِفْتَاحٌ *miftah*, a key. مِفْتَاحَاتٌ *mefāteeh*, keys.
مِصْبَاحٌ *misbah*, a lamp. مِصْبَاحَاتٌ *masābeeh*, lamps.

Exercise 40.

فتح البواب باب البيت بالفتح - كان الكاتب جالس في الحارة عما يكتب
مكتوب علي شان الفلاح - هل نشر التجار الخشب في المنشار - قل لخدمتي
يكنس المكتب طيب بالمكنسة - أنا أخرج دي الوقت الي مجلس في بيت
صاحبي عبد الكريم باشا - كان الطبايع في المطبخ وكان يطبخ الاكل علي شان
المسافرين التي كانوا جالسين برّ السراي في ظل الاشجار الكبيرة قريب النهر -
روح الي مكتب الحاجة فلان وادي له المكتوب دا - للجامع الازهر هو مجمع
العلماء في مصر القاهرة - ما نزولوش المسافرين في المنزل دا ولكن في المنزل
الثاني من هنا - تشرق الشمس في المشرق وتغرب في المغرب - هذه الورقة
مش مسطرة بالمسطرة - مطبعة بولاق أفضل مطابع مصر وذلك بهمة مديرها

الفاضل و براعته - أنا ما وجدت صاحبى في منزله واخبرونى انه انطلب في المجلس - افندينا توفيق باشا المعظم زار مدرسة ديوان المعارف وسيشرف كل المدارس بزيارته - الامام واقف في المسجد يصلي - اعمل معروف سلفنى مفتاح

Reading Exercise 3.

وَالْمَوْتُ <i>wa'l-mawtū</i> and Death		إِنْسَانٌ <i>insānoon</i> a man	
حَطَبٌ <i>ḥaṭabīn</i> of wood	جُرْزَةٌ <i>goorzata</i> a faggot	حَمَلٌ <i>ḥamala</i> carried	مَرَّةً <i>marratan</i> once upon a time
أَعْيَا <i>a'yā</i> he was oppressed	فَلَمَّا <i>f'lamma</i> and so when	عَلَيْهِ <i>'alaihee</i> upon him	فَتَقَلَّتْ <i>f'taqoolat</i> and so it was heavy
عَنْ <i>'an</i> from	بِهَا <i>b'ha</i> it	رَمَى <i>ramā</i> he cast	حَمَلَهَا <i>ḥamlīhā</i> carrying it
بِالْمَوْتِ <i>b'il-marūtee</i> Death	رَوْحِهِ <i>rooḥ'hee</i> himself	عَلَى <i>'ala</i> upon	دَعَا <i>da'a</i> called
لِمَاذَا <i>limādha</i> why	أَنَا <i>ana</i> I	هُوَذَا <i>hoadhā</i> behold	قَائِلًا <i>qā'ilan</i> saying
لِتَرْفَعَ <i>litarfa'a</i> that you might lift	دَعَوْتُكَ <i>da'awtuka</i> I called you	فَقَالَ <i>f'qāla</i> so he said	دَعَوْتَنِي <i>da'awtanee</i> have you called me
كَتِفِي <i>katifee</i> my shoulder	عَلَى <i>'ala</i> upon	هَذِهِ <i>hāzee</i> this	لِلْخَطَبِ <i>el-ḥaṭabī</i> of wood
			جُرْزَةً <i>goorzata</i> faggot

Once upon a time, a man was carrying a faggot of wood, and it

was very heavy for him. So when he was oppressed and weary with carrying it, he threw it from his shoulder, and called upon Death. So he (Death) presented himself to him, saying, 'Behold me, why have you called me?' So he said, 'I called you, so that you might lift this faggot of wood on to my shoulder.'

Exercise 41.

The door was locked, but the man opened it with a key and entered the house. The mosque (جامع) of El-Azhar at Cairo is the largest in the world: 6000 students (تلميذ) study there, who come from all parts of the Mohammedan world (الإسلامية). This man is a very good teacher (خوذة Turkish word), and he teaches Arabic very well. If he will teach me, I will learn. I went to the meeting of the *Ulema* at the mosque of Sultan Hassan, but I only heard very little of what was said. Is the cook in the kitchen? Yes, ma'am, he is. What is he doing? He is cooking the fish (سمك) and meat for your breakfast. The sun, moon, and stars all rise in the east and set in the west. Do you know where the Bey is at present? Yes, sir, he is writing a letter in his study.

Story 3.

A person went to a certain scribe, and said to him, 'Write a letter for me.' He said, 'There is a pain in my foot.' The man said, 'I do not wish to send you anywhere, why do you make such a stupid excuse?' The scribe replied, 'You are speaking the truth; but when I write a letter for any person, then I am always sent for to read it; for nobody else is able to read my handwriting.'

Vocabulary to Exercise 40.

كَانَ *kān* 'amma, was.

طَبَّاحٌ *ṭabbākh*, cook.

أَكْلٌ *akal*, food.

وَجَدَ *wagad*, he found.

اِنْطَلَبَ *inṭalab*, he was sought.

بَرَاعَةٌ *barā'ah*, cleverness.

وَقَفَ *wakaf*, he stood.

سَلَفَ *sallaf*, he lent.

مُسَافِرٌ *musāfir*, traveller.

سَرَايَ *sarāi*, palace.

أَدَّى *adda*, he gave.

أَخْبَرَ *akhbar*, he informed.

هَمَّة *himmah*, energy.إِمَام *imām*, priest.زَار *zār*, he visited.صَلَّى *ṣalla*, he prayed.ديوان المعارف *deewān el-ma'ārif*, Ministry of Instruction.

Vocabulary to Story 3.

وَجَع - أَلَم *waga'*, *alam*, pain.عُذْر *'uzr*, excuse.فِي مَطَرَح *fee maṭarah*, anywhere.قَرَأَ *kara'a*, he read.كَبِيح *kabeeh*, stupid.حَطَّ *khatt*, handwriting.شَيَعَ *shayya'*, he sent.حَتَّى *hatta*, for.

Conversation (continued).

أَكْثَرَ خَلِّي الْقَارِبَ فِي الْمَجْرَى أَكْثَرَ *khallee el-kārib fee'l-magra akṭar wa kud-*
وَقَدْغُوا سَوَا *diṣoo sawā*, keep the boat more in the
stream, and row together.

الْهَوَا مُوَافِقَ رَكِّبُوا الصَّارِي وَحَطُّوا *el-howā muṭafiq rakkiboo es-ṣāree wa ḥooṭ-*
الْقُلُوعَ *ṭoo el-kuloo'*, the wind is fair, so put
up the mast and set the sail.

اسْمَهَا أَي دُكْهَا الْبَلَدُ الَّتِي عَلَي *ism'hā ay dukhā el-balad illee 'ala esh-*
الشَّطِّ الشَّمَالِي *shaṭ' esh-shimālee*, what is the name of
the village on the left bank?

هِيَ بَلَدُ اسْمِهَا الْمَطَرِيَّةِ *heeyeh balad ism'hā el-maṭariyeh*, it is
the village of Matarieh.

هَلْ كَثِيرٌ مِنَ الْمَرَائِبِ تَعَطَّلَتْ *hal keṭeer min el-marākib ta'attalat min*
مِنَ التَّوَامِاجِ *en-nau embāriḥ*, were many boats
damaged in the storm yesterday?

احْتَرَسْ يَا سَيِّدِي يَوْجُدُ طَيَّارُورَا *eḥtaris yā seedeo yugad ṭeyyār wara dhāk*
ذَاكَ الْمَطْرَحَ هُنَاكَ *el-maṭrah hunaḥ*, take care, sir, there is
a whirlpool beyond that point yonder.

LESSON XX.

DERIVATIVE VERBS.

157. The derivative verbs are deduced from the primitive triliteral root, called the 1st form of the verb, by the addition of

certain letters, which thus make other forms, in which the meaning of the primitive form becomes modified in a certain fixed manner. These derived forms are generally reckoned to be twelve in number, and they all have the same terminations or inflections as the primitive verb.

158. The following table gives the ten forms in most common use :

FORM	PRETERITE	AORIST	IMPERATIVE	PARTICIPLE
I	كَتَبَ <i>katab</i>	يَكْتُبُ <i>yektoob</i>	اَكْتُبْ <i>uktoob</i>	كَاتِبٌ <i>kātib</i>
II	اَكْتَبَ <i>aktab</i>	يُكْتَبُ <i>yuktib</i>	اَكْتُبْ <i>aktib</i>	مُكْتَبٌ <i>muktib</i>
III	كَتَبَ <i>kattab</i>	يُكْتَبُ <i>yukattib</i>	كَتِبْ <i>kattib</i>	مُكْتَبٌ <i>mukattib</i>
IV	كَاتَبَ <i>kātab</i>	يُكَاتِبُ <i>yukattib</i>	كَاتِبْ <i>kātib</i>	مُكَاتِبٌ <i>mukattib</i>
V	تَكَتَبَ <i>tekattab</i>	يَتَكَتَبُ <i>yetekattab</i>	تَكْتُبْ <i>tekattab</i>	مُتَكَتِبٌ <i>mutekattib</i>
VI	تَكَاتَبَ <i>tekātab</i>	يَتَكَاتِبُ <i>yetekātab</i>	تَكَاتِبْ <i>tekātab</i>	مُتَكَاتِبٌ <i>mutekātib</i>
VII	اِنْكَتَبَ <i>inkatab</i>	يَنْكَتِبُ <i>yenkatib</i>	اِنْكْتُبْ <i>inkatib</i>	مِنْكَتِبٌ <i>munkatib</i>
VIII	اِكْتَتَبَ <i>iktatab</i>	يَكْتَتِبُ <i>yektatib</i>	اِكْتَتِبْ <i>iktatib</i>	مُكْتَتِبٌ <i>muktatib</i>
IX	اِكْتَبَ <i>iktabb</i>	يَكْتَبُ <i>yektabb</i>	اِكْتُبْ <i>iktabb</i>	مُكْتَبٌ <i>muktabb</i>
X	اِسْتَكْتَبَ <i>istaktab</i>	يَسْتَكْتَبُ <i>yestaktib</i>	اِسْتَكْتُبْ <i>istaktib</i>	مُسْتَكْتِبٌ <i>mustaktib</i>

159. However minute might be the observations made upon the different meanings of the derivatives, we should still find many exceptions, which can only be learned by use; and the same must be said as to the particular form in which any given word is to be found. Some roots are to be met with in only one form, most are in several, none in all.

NOTE—The I. Form كتب *katab*, he wrote, has been given in *extenso* in the preceding lessons.

II. FORM, أَكْتَبَ (*aktab*.)

160. This form, which is always transitive, requiring the object to be in the accusative case, gives a *causal* signification to the meaning of the original verb of the I. Form, ex.

I. FORM.

II. FORM.

حَلَفَ <i>halaf</i> , he swore.	أَحْلَفَ <i>aḥlaf</i> , he caused to swear.
ظَهَرَ <i>zahar</i> , he appeared.	أَظْهَرَ <i>aẓhar</i> , he caused to appear.
دَخَلَ <i>dakhala</i> , he entered.	أَدْخَلَ <i>adkhal</i> , he caused to enter.
خَرَجَ <i>kharag</i> , he went out.	أَخْرَجَ <i>akhraj</i> , he caused to go out.
رَسَلَ <i>rasal</i> , he sent.	أَرْسَلَ <i>arsal</i> , he caused to be sent.
خَبَرَ <i>khabar</i> , he informed.	أَخْبَرَ <i>akhbar</i> , he caused to be informed.

أَسْعِدِ اللَّهَ أَوْقَاتَكُمْ *as'ad allah awqat'koom*, may God make your days happy, i. e. good day to you.

أَرْسَلْتَهُ إِلَى السُّوقِ *arsalt' hoo li's-sook*, I have sent him to market.

هُوَ يُظْهِرُ الدِّينَ *hooa yuẓhīr ed-diyānah*, he shows religion.

أَرْسِلْ إِلَيَّ رَجُلًا مِنْ عِنْدِكَ *arsil ilayya rāgul min 'andak*, send me one of your men.

أَخْبِرْنِي عَنْ هَذَا الشَّيْءِ *akhbirnee 'an hāza esh-shay*, inform me on this matter.

فِي الشَّهْرِ الْمُقْبِلِ *fee'sh-shehr el-mukḥbil*, in the coming month.

The following verbs are of the above form :

أَغْنَى <i>aghna</i> , he enriched.	أَعْلَمَ <i>a'lam</i> , he informed.
أَغْضَبَ <i>aghḍab</i> , he angered.	أَفْنَى <i>afna</i> , he caused to decay.
أَرْضَى <i>arda</i> , he satisfied.	أَفْلَسَ <i>aflas</i> , he made bankrupt.

III. FORM, (كَتَبَ *kattab*.)

161. In this, either the meaning of the I. Form is strengthened : ضرب *darab*, he beat, ضرب *darrah*, he beat violently ; قطع *qaṭa'*, he cut, قطع *qaṭṭa'*, he cut in pieces ; or it gives a *causal* signification, ex. دخل *dakhhal*, he entered, دخل *dakhkhal*, he caused some one to enter, he introduced ; نزل *nazal*, he descended, نزل *nazzal*, he caused to descend, brought down ; كثر *kaṭur*, it was many, كثر *kaṭṭar*, it increased ; علم *'alim*, he knew, علم *'allam*, he caused to know, taught ; سلم *salim*, he was well, سلم *sallam*, he made or wished somebody to be well ; صدق *ṣadaḡ*, he was truthful, صدق *ṣaddaḡ*, he was very truthful, or he made so and so truthful, he considered him truthful ; ex.

اللّٰه يسلّمك *allāh yusallimak*, } God be with thee.
 سلّمك اللّٰه *sallamak allāh*, }

اللّٰه يصبحكم بالخير *allāh yuṣabbiḡ'koom bi'l-khair*, God give ye good morning.

كثر اللّٰه خيرك *kaṭṭar allāh khairak*, may God increase thy welfare, i. e. thank you.

المعلم يعلمه التركي *el-mu'allim yu'allim'hoo el-toorkee*, the teacher teaches him Turkish.

كان مصدق هذا الامر *kān muṣaddiḡ ḥāza el-amr*, he believed this, (was considering it truthful.)

عدّل لي الفرشة *'addil lee el-farshah*, make the bed straight for me.

نزل الكبابة *nazzil el-kubāyah*, take the glass down.

مسك الرجل و ربط بالحبل *musik er-rāḡul wa roobiḡ bi'l-ḡabl*, the man was seized and bound with the rope.

The following verbs are of the above form :

وظف *wazzaf*, he employed. ركب *rakkab*, he caused to ride.

كرم *karram*, he honoured. فرج *farrag*, he showed.

خوف *khauf*, he frightened. علّق *'allaq*, he hung.

IV. FORM, (كَاتَبَ *kātab*.)

162. The IV. Form is generally transitive, and often denotes a reciprocal action, and at the same time expresses, in many instances, a *desire* or *striving* to carry out the idea suggested by the I. Form; ex. قَتَلَ *katal*, he killed, قَاتَلَ *kātal'hoo*, he sought to kill him; شَرَكَ *sharak*, he was the partner of so and so, شَارَكَ *shārak'hoo*, he took him as a partner.

The characteristic modification of the meaning of many of the words of this form, which are in most common use, has, however, quite disappeared: thus, سَافَرَ *sāfar* means 'he set out'; جَاوَبَ *jawab*, he answered; نَاسَبَ *nāsab*, it was appropriate; شَابَ *shābah*, it was similar; بَارَكَ *bārak*, he blessed; ex.

سَافَرُوا *sāfaroo sawā*, they set out together.

لَسَا مَا جَاوَبَ *lissā mā jāwab'sh*, he has not answered yet.

اللَّهُ يَبَارِكُ فَيْكَ *allāh yubārik feek*, God bless you.

رَأَى مُنَاسِبَ *rāi munāsib*, an appropriate idea.

عِيدَ مُبَارَكٍ عَلَيْكَ *'aeed mubārak 'alaik*, (I wish) a happy festival to thee.

The following verbs are of the above form :

حَاسَبَ *hāsab*, he compared accounts. بَايَعَ *bāya'*, he traded.

حَارَبَ *hārab*, he sought to fight. قَاسَمَ *kāsam*, he shared.

رَافَقَ *rāfaq*, he accompanied. عَارَضَ *'araḍ*, he opposed.

Exercise 42.

أيش حال أخوك - ما انيش عارف - كتبت له مكتوبين ولكن ما كانش
 يجاوب - لسا ما جاوبش - من ساعة اللي سافر ليس عندنا عنه خبر - متي
 تسافر - اسافر بعد بكرة - تسافر في البر والافي البحر - اسافر في واپور (steamer) -
 ان كتبت لي مكتوب أجاب بالعجل - كمل وعدك - الله يوصلك بالسلامة -
 اخبروني عن هذا الامر - اخبرني اذا وصلت لك الفلوس - ارسلتها لك مع
 البوسطة ولكن ما جاوبت شي - هذا الشغل ما يخرج من يدك - اخبرته من
 قبل - انا كنت من زمان اخبرته عنه - أخرج الكيس من جيب الشيع وأخذ
 منه المفتاح وفتح للرج وأخذ احد الكيسين ثم (then) رجع الكيس الثاني

وغلّى (he shut) للرجل (saddle bag) وادخل المفتاح في الكيس و وضعه (put it) في جيب الشيخ - ايش حال أبوك - سلم عليه من عندي - الظاهر انه رجل مليح - اظهر الديانة - اصلح بين اخوانه واشركهم في أمواله - هذا شيء عظيم علي رأي - دا رأي مناسب - هذا للرجل يناسب طيب لهذا الهدوم - اعمل معروف يا سيدي وجيب لي شوية قهوة - علي العين والرأس - كثر الله خيرك - يا ولد خلّص شغلك - أنا خلّصت هذا الشغل في ثلاث ساعات - يا ولد اطلع (go up) فوق السطوح (the roofs) نزل الناموسية (mosquito curtain) التي نشرتها (spread) في الشمس - هذه الساعة مش لها - هي مخربة (out of order) - ابعتها الي الساعاتي (watchmaker) لكي يصلحها

Reading Exercise 4.

من	المائة	بعد	والستون	الثانية	الليلة
from	100 the	after	60 the and	and the	night the
	ليلة	ليلة	الف	حكاية	
	a night	and night	1000	the stories of	

فَلَمَّا كَانَتْ اللَّيْلَةُ الْقَابِلَةُ قَالَتْ دِينَزَادُ
 Dīnāzād said following the night the was when and
 لِأَخِيهَا شَهْرزَادُ يَا أختَاكِ إِن كُنْتِ غَيْرَ
 not you were if sister O Shahrzād her sister to
 نَائِمَةٍ فَاتِمِّي لَنَا لِلْحَدِيثِ قَالَتْ لَهَا حُبًّا
 love to her she said story the us for finish then asleep
 وَكَرَمَةً بَلَغَنِي أَبْنَاءُ الْمَلِكِ السَّعِيدِ إِنَّ
 that happy the king the O me reached it, honour and
 الْمَرْبِينِ قَالَ وَ أَمَّا أَخِي الْخَامِسُ فَانَّهُ
 he indeed 5th the my brother as to and spoke barber the
 كَانَ مَقْطُوعَ الْأَذَانِ وَ كَانَ رَجُلًا فَقِيرًا يَسْأَلُ
 bags of poor a man was and ears the cut off was
 النَّاسَ لَيْلًا وَ يَقْتَاتُ بِمَا يَأْخُذُهُ نَهَارًا
 by day it takes he what by subsists and by night men the

The 162nd night of the tales of the 1001 nights.

When the following night arrived, Dinazad said to her sister Shahrzad, 'O sister! if you are not asleep, finish us the story.' She replied to her, 'With great pleasure.' 'O king of exalted dignity, it is related to me that the barber spoke thus: "As to my fifth brother, he was crop-eared, and was a poor man, who begged in the evening, and subsisted on that by day."'

Exercise 43.

I showed my watch to your brother, who says that he knows all about them (يعرف طيب فيها), but he could not tell why it had stopped. The soldiers seized the man and bound him with ropes; they then brought him out of the house and cut his head off in front of all the people of the town. The general sent an officer to go into the fort to look for some soldiers. Can you inform me if the letter I wrote to the general arrived safely? I sent it by post, but I have not had any answer. The two princes were sitting in the tree, and the woman below made them descend. This man teaches the French language, and he knows Arabic well. I will engage him as my teacher at 300 piastres a month. Thank you very much, God bless you. The merchants and soldiers set out on their journey together; but on the road the soldiers beat the merchants and wanted to kill them.

Story 4.

Once on a dark night a blind man took a lamp in his hand, and a jar on his shoulder, and was going along in the market. Somebody said to him, 'O fool! in thy eyes day and night are alike, of what use is a lamp to thee?' The blind man laughed, and said, 'O you great blockhead! do you imagine that the lamp is for my benefit? No, it is entirely on thy account, that thou mayest not break my jar amidst the darkness.'

Conversation (continued).

هناك اي دول العصافير الطائرين *ay doul el-'asafeer el-ta'ireen hendak fouk*
 فوق شجر النخل دكها *shagar en-nakhal dukha*, what are
 those birds flying over yonder, just
 over those date trees?

هم اما وزو اما بط ولكن انا
 ana moosh muwakkid tieyib, they are
 either geese or duck, but I am not
 quite sure.

دا يبان مطرح طريف قوي
 للسان - خلينا نطلع الي البر
 هناك
 da yubân maṭarah ṭareef ḵowee lî s-sum-
 mân khaleenâ naṭla' ila el-barr henâk,
 that looks good ground for quail, let
 us land there.

روح نفسك الي الناحية الثانية
 من هذا الهيش (غاب)
 rooḥ nafsak ila en-nâḥiyet et-tâniyah min
 hâza el-heesh (ghâb), go over yourself
 to the other side of this marsh.

حط واحد في كل طرف ليكنش
 العصافير لناحياتي
 ḥuṭṭ wâḥid fee kull ṭaraf l'yakish el-
 'aṣṣafeer linaḥiyetes, place a man at each
 end to drive the birds towards me.

واحد بط نزل بين القصب قريب
 منك فتش عليه
 wâḥid baṭ nazal bain el-ḵaṣab ḵareeb
 minnak fattish 'alaih, one duck has
 fallen among the reeds near you;
 look for it.

LESSON XXI.

DERIVATIVE VERBS (continued).

V. FORM, تَكَتَّبَ tekattab.)

163. The original meaning of this form is partly *reflexive*, as in تَجَمَّدَ tegammad, he hardened himself, he became hard, frozen; تَبَرَّدَ tebarrad, he cooled himself; تَكَبَّرَ tekabbar, he thought himself great, was proud; and partly *passive*, as in تَعَلَّمَ ta'allam, he became learned; تَوَلَّدَ tawallad, he was born; ex.

تكلم بالعربي كانه ابن عرب
 tekellem bi'l-'arabes k'anna' hoo ibn 'arab,
 he spoke Arabic like an Arab.

فين تعلمت العربي
 fain ta'allamt el-'arabes, where did you
 learn Arabic?

- دعنا نشرب حتى نبرد *da'nd neshrab hatta netabarrad*, let us drink until we cool ourselves.
- تفضل علينا - تفضل على الكرسي *tafaddal 'alainā, tafaddal 'ala'l-kursee*, do us the honour, (do the chair the honour,) please take a chair.
- انت راجل متكبر *ente rāgul mutekabbir*, you are a proud man.

164. This form in the preterite can also take an *ā* prefixed to it in the vulgar tongue: *اتكلمت et'kellemi*, I have spoken; *اتفصنا et'fassaḥnā et'atāin*, we went out walking for two hours; and this form can also be abbreviated: *اتضحك etḍahḥak* from *اتضحك etadḥḥak* or *تضحك teduḥḥak*, he ridiculed, mocked.

The following verbs are of the above form:

- تكرم *takarram*, he was honoured.
- تفرج *tafarrag*, he looked himself.
- تغير *taghaiyar*, he was changed.
- توسخ *tawassakh*, he became dirty.
- تقطع *taḥalla'*, he was cut to pieces.
- توقف *tawakkaf*, he was stopped.

VI. FORM, (تَكَاتَبَ *tekātab*.)

165. This form is of more rare occurrence than V, and has, in general, either a *reciprocal* meaning, or indicates the *wish* or *desire* to carry out the idea expressed by the verb in the IV. Form: *تقاتل takātal*, he (and somebody else mutually) sought to kill; he (etc.) fought (with one another); *تقابل takābal*, he (etc.) opposed or met (each other); *تخالف takhālaf*, he sought to place something in somebody's way; ex.

تقاتلوا ثلاثة على خمسة *takātaloo ṣ'ladāh 'ala khamsah*, they fought with each other, three against five.

يتعالم مع التاجر *yeta'ālog ma'a et-tāgir*, he is disputing with the merchant.

لا تخالفني في هذا الامر *lā tekhālafnee fee hāza el-amr*, put no obstacle in my way in this matter.

166. This form, also, has the same form as with V in art. 164, *أَتَقَاتَل* *at'katal*, which is the same as *تَقَاتَل* *taḳṭatal*.

The following verbs are of the above form :

- تَخَادَعَ *takhāḍam*, he quarrelled with.
 تَوَدَّعَ *tawaddaḥ*, he agreed with.
 تَوَدَّعَ *tawaddad*, he mutually promised.
 تَوَدَّعَ *tawaddad*, he mutually assisted.
 تَقَابَلَ *taḳābal*, he met somebody.

VII. FORM, (اِنْكَتَبَ *inkatab*.)

167. This has either a *reflexive* or *passive* meaning: اِنْهَمَكَ *inhamak*, he threw himself into, plunged into; اِنْكَشَفَ *inkashaf*, he showed himself openly or was discovered; اِنْجَرَحَ *ingarah*, he was wounded; اِنْوَجَدَ *inwagad*, he found himself or was found; اِنْضَرَبَ *inḍarab*, he was beaten, struck; اِنْكَسَرَ *inkasar*, it was broken to pieces; ex.

- اِنْكَسَرَتْ رِجْلِي *inkasarat riglee*, my foot is broken.
 اِنْجَرَحْتُ فِي ذِرَاعِي *ingarahi fee dhira'ee*, I am wounded in the arm.
 اِنْهَمَكَ فِي اللَّذَاتِ *yenhamik fee'l-lazzati*, he plunges into gaiety.

The following verbs are also of this form :

- اِنْعُطِيَ *in'afa*, he was given.
 اِنْحَبَسَ *inḥabas*, he was imprisoned.
 اِنْمَسَكَ *inmasak*, he was seized.
 اِنْتَهَى *intaha*, it was finished.
 اِنْشَهِرَ *inshahar*, he became famous, it was noised abroad.

168. To be able or can is translated by قَدَرَ *qadar* (Aor. يَقْدِرُ *yaḳdir* or *yaḳdar*), with an aorist following it; ex.

- مَا قَدَرْتُش أَقْرَبَ لَهْ *mā ḳadartish aḳrab lahoo*, I could not get near him.

- مَا لَقْدَرْتُش تَخْرُجَ *mā taḳdireh takhrug*, you cannot go out.
 لَا يَقْدِرُ بِكَمَلِ هَذَا الشَّغْلِ *lā yaḳdir yukammil hāza esh-shughl*, he cannot complete this work.

Or by *amken* (II. Form of *مكن*, which, as such, requires the subject of the sentence in English to be placed in the objective): *yumkin*, it is possible, *yumkinnee*, it is possible for me, i. e. I can; *yumkinak*, thou canst, etc.; *yumkinhoo*, *yumkinha*, *yumkinna*, *yumkinkoom*, *yumkinhoom*, with an aorist following it, or with *ان ann*; ex.

كيف yumkinak ta'rif'hoo, how can you know it?
ما yumkin'hoom'sh ya'rif'oo, they cannot know it.
أيمكنك ان تخبرني a-yumkinak ann tukhbirnee, can you give me any information?

yumkin, *ma yumkinsh*, it is possible, it is impossible.

ghair mumkin 'amal'hoo, it is not possible to do this.

169. *Can* in the sense of knowing how to do something that can be learned, is rendered by *'araf*, he knew; *يعرف y'araf yektoob*, he can write, i. e. he knows how to write.

170. The English *self* is expressed by means of the words *nafs*, soul, *عين ain*, eye, *ذات zat*, being, and *روح rooh*, spirit; ex. I myself, *انا نفسي ana nafsee* or *انا بنفسي ana b'nafsee* or *انا بعيني ana b'ainee*, *انا بذاتي ana b'zatee*, *انا بروحي ana b'roohsee*; thou thyself, *انت نفسك ente nafsak*, etc. etc.; ye yourselves, *انتم بnfuskoom* or *بائففسكم b'anfusukoom*, etc. etc.; ex.

a'mal'hoo ana b'zatee, I will do it myself.

katal rooh'hoo, katalet rooh'ha, he killed himself, she killed herself.

dhalik el-yaum b'ain'hee, on the very same day.

tilk el-lailah b'ain'ha, on the very same night.

kân hâza er-râgul hooa b'nafs'hee, it was this very man himself.

كان هذا الخنجر بعينه الذي ضرب *kān hāza al-khangar b'ain'hee illee darab*
 به القاضي *b'hee el-kādee*, it was the very same
 dagger with which he stabbed the
 judge.

سمعت الرجل ذاته *sami't er-rāgul zāt' hoo*, I heard the man
 himself.

Exercise 44.

في هذا الليل تجمد النهر من شدة (severity) البرد - انت رجل متكبر
 حتي الواحد ما يقدر يتكلم معك - هذه المدينة كبيرة وكل أهلها متمدنين
 وأصحاب أدب - كل انسان يعمل ما يمان لازم له مع الادب التام - ما هوش
 في قدرتنا ان نكون تولدنا في الغني - لانتعزض لي فيما اعمل - ما اتعزض
 لك في ذلك - انا متعود (accustomed) علي القراءة (reading) في العشية -
 ما يتجاس (dare) يطلع بالليل - هو فاصل البتاع في ثمن البضاعة (goods) -
 لاتخالني في ما اعمل - تقاتلوا أربعة علي سبعة

المتهم (accused) انعرف من المهندس (engineer) الذي كان مع صاري
 عسكر حين (time) انفدر (was betrayed) لان هو أيضاً انفرب بالخنجر
 ذاته وانجرح بعض جروحات - المتهم المذكور كان انوجد مخبئي (hidden)
 في الجنيئة التي حصل فيها القتل وفي الجنيئة نفسها انوجد الخنجر الذي به انجرح
 صاري عسكر و بعض حوايج أيضاً بتوع المتهم - المتهم المذكور انسال
 (was questioned) عن اسمه وعمره ومسكنه وصنعتة فجاوب ان اسمه سليمان
 وعمره أربعة وعشرين سنة ثم صنعتة كاتب عربي وكانت سكنته في حلب
 (Aleppo) - انسال عن الناس الذين كتب لهم أمس (yesterday) فجاوب
 ان كلهم سافروا - انسال كيف يمكن انه لم يعرف احد من الذين كتب لهم
 في الايام الماضية وكيف يكونوا كلهم سافروا - فجاوب انه لا يعرف الذين
 كان يكتب لهم وان هذا غير ممكن

Exercise 45.

اهلكه (destroyed him) للجوع (hunger) والعطش (thirst) - قدموا له
 الاكل والشرب - يهلكني للجوع والعطش - ياولد قدم لي الاكل والشرب - هو

مجتهد كثير و يتعلم طيب - انا معلّم واعلمه نوتين في الجمعة - حصل أي -
 ما يظهرش انه يعرف ما حصل - تسافر متي - مرادي (intention) ان أسافر
 في الشهر المقبل - ابوي سافر في الشهر الماضي - تقدرش تحرك (move) هذا
 الحجر (stone) - الحجر ذا ثقيل (heavy) عليّ ما اقدرش احركه - يا ولد اغسل
 الحمان - نزل الناموسية - عدّل الفرشة وابعث الساعة للساعاتي لكي يصلحها -
 هذا الذي ترتّب (arranged) عليّ ليس ممكّتي عمله - هو غني كثير يقدر
 يصرف مئة قرش في الجمعة - كم تقدر تصرف في الشهر - انا اقدر اصرف
 ثلثية قرش في الشهر - ولكن في الشهر الماضي كنت صرفت ميتين بس -
 امكنك ان تخبرني اين يسكن الخواجه شاكّر الخوري - ايا هو دي الوقت
 مترجم (interpreter) في ديوان خزانة الجيش الانكليزي في مصر القاهرة
 ولكن ما يمكّتش اخبرك اين هو ساكن - جميع النباتات والاشجار لا
 يمكنها الحركة بذاتها لانها ثابتة في الارض

Exercise 46.

The two men met in the road and tried to kill each other, but the police (البوليس) seized them, and put them in prison. The two armies fought from morning until evening; there were 25,000 Abyssinians (الابش) against 15,000 Egyptians, and at last the Abyssinians were defeated (انغلبوا) and fled (فروا). Why do you try to cheat me; surely honesty (الامانة) is the best policy (سياسة)? Do not interfere with me in my business, or I shall be very angry (زعلان). The thief (حرامي) was discovered by the servants in our neighbour's garden, and taken before the judge, who asked him what he was doing there. He could give no proper account of himself, so the judge committed him to prison. I had several friends killed at the battle (موقعة) of Tel-el-Kebir, and I was wounded myself in the arm. I cannot go out to-day as the weather is so bad; but to-morrow, if it is fine, I will visit you at your own house. That is the very man I was looking for; tell him to come here, and I will speak to him myself.

Story 5.

A very poor man went to a very rich man and said, 'We two are sons of Adam, therefore we are brothers; you are very rich, and I am very poor; give me a brother's share.' The rich man, on hearing this, gave the poor man one *para*. The poor man said, 'Oh, sir! why do you not bestow (تمنع) upon me a brother's share?' He replied, 'Be content, my good friend; if I give all my poor brothers one *para* each, I shall not have any remaining.'

Conversation (continued).

تدأش أنت عبيط هو تحت
عينك و ما تشوفوش *kaddaish ente 'abeeṭ hooa taḥt 'ainak wa mā teshoo'foosh*, how stupid you are; it is right under your nose, and yet you can't see it.

اديني كم خرتوش و امشي علي
سواتي بيني و بين اللواجة
الثاني *iddenee kam khartoosh wa imshee 'ala sowātee bainee wa bain el-khwāḡah, ef-ṭānee*, give me some more cart-ridges, and walk in line between me and the other gentleman.

وطي والّا تنصاب *waffee walla tunṣab*, stoop down, or you will get shot.

لازم يوجد سمان في هذه الذرا *lāzim yugad samman fee hāzee edh-dhurra*, there are sure to be quail in this millet (field).

حلي الناشين يمشوا في صف
واحد سوا *khallee en-nashāsheen yimshoo fee ṣaf wāḥid sowā*, make the beaters form line.

فين راح دكها العبيط حسن
بالفدا *fain rāḥ dukhā el-'abeeṭ ḥassan bī'l-ghada*, where has that rascal Hassan gone with the lunch?

LESSON XXII.

DERIVATIVE VERBS (*continued*).VIII. FORM, (اِكْتَتَبَ) *iktatab.*

171. This has generally a *reflexive* meaning: اغتسل *ighatasal*, he washed himself; اجتهد *igtahad*, he busied himself; استلف *istalaf*, he borrowed; اشتغل *ishtaghal*, he worked: the *reciprocal* and *passive* significations occur less frequently: اختلف *ikhtalam*, he (and somebody else) quarrelled with (each other); استبق *istabak*, he was passed over; التزم *iltazam*, he was obliged; انتصر *intapar*, he was reinforced or victorious; ex.

كانوا اغتسلوا و لبسوا *kānū ighatasaloo wa labisoo*, they had washed themselves and dressed.

هو مجتهد يشتغل كثير *hooa mugtahed yeshtaghil kefeer*, he is diligent (and) works hard.

ما يفكر إلا في اللعب *mā yeflakir illa fee'l-lé'ab*, he thinks only of play.

افتكر انت في هذا الامر *iftakir ente fee háza el-amr*, think this matter over.

اكتسب الفرصة *iktasib el-foorṣah*, make use of the opportunity.

The following verbs are of this form :

افتقر *iftakar*, he became poor.

اقترب *iktarab*, he drew near.

اعتزل *etazal*, he retired (from business).

اغتني *ightana*, he became rich.

اشتهر *ishtahar*, he became famous.

اعتني *etana*, he took care.

اتفق *iltafak*, it happened, agreed.

اقترض *iktaraḍ*, he borrowed.

172. If the first radical of the verb is one of the emphatic letters ط ض ص or ط, the inserted ت of the VIII. Form is changed into a ط, ex. اضرب (in place of اضرب from ضرب), he was beaten; if the first radical is a د, then in place of دت only د is written, thus ادعى (instead of ادعى from دعى), he asserted or brought a charge.

IX. FORM, (اِكْتَبَ) *iktabb.*

173. This form is seldom used, and it gives the meaning of *having or assuming a certain colour*: اسودَّ *iswadd*, it was or became black; اخضرَّ *ikhḍarr*, it was or became green; اصفرَّ *isfarr*, it was or became yellow; ex.

في فصل الربيع تَخْضَرُّ كل النباتات *fee faṣl er-rabee' tekhdarr kull en-nabatāt*, in spring all the plants become green.

X. FORM, (اِسْتَكْتَبَ) *istaktab.*

174. This form has a *reflexive* signification: استعجل *ista'gal*, he hurried himself; استحرس *istahras*, he guarded himself; استقبل *istakbal*, he placed himself opposite to or received. In a great many instances it has the meaning of *wishing for something for oneself, of calling upon somebody to perform something*: thus, استخدم *istakhdam*, he caused himself to be served (by servants); استشهد *istashhad*, he cited somebody as a witness; استاصحب *istashḥab*, he wished so and so for a companion; استغفر *istaghfar*, he asked forgiveness; ex.

استغفر الله *istaghfar allāh*, may God forgive!

ما تستعجلش *mā testa'gil'sh*, don't hurry yourself.

استحرس منه *istahris min'hoo*, be on your guard against him.

الزمان المستقبل *ez-zamān el-mustakbil*, the future time.

This form also gives the signification of a false assumption of the condition expressed by the I. Form; ex.

- استمرض *istamrad*, he pretended to be ill.
 استموت *istamwat*, he pretended to be dead.
 استكبر *istakbar*, he pretended to be great.

The Passive of the derived Forms.

175. The Passive of the derived Forms is only used in the passive participle, which is formed by changing the (ـ) of the last syllable of the active participle into (ـة): ex. II. Form مرسل *mursal*, sent; III. Form مركب *murakkab*, put together, made of; IV. Form مبارك *mubârak*, blessed; V. Form متولد *mutawallad*, born; VI. Form متلطم *mutalâtam*, tossed (by the sea), etc. etc.

Verbs derived from Quadriliteral Roots.

176. These occur in a II. Form by prefixing a ت; ex. تسلطن *tasalṭan*, he became a Sultan; تسلسل *tasalsal*, it formed itself into a chain; تدرج *tadaḥrag*, it was rolled down.

The Infinitive.

177. An infinitive in its English sense does not exist in Arabic; yet from each form of the verb certain formations are derivable, which correspond to the infinitive or verbal noun, as expressed by the English infinitives or verbal nouns, *singing*, *reading*, *writing*, etc. The following are some of the forms in most common use:

- | | | |
|------|------|--|
| I. | Form | كِتَابَةٌ <i>kitâbah</i> , writing; كَذِبٌ <i>kadhib</i> , lying; دَرْبٌ <i>darb</i> , beating. |
| II. | „ | إِخْبَارٌ <i>ikhbâr</i> , informing; إِحْسَانٌ <i>iḥsân</i> , showing favour; إِعْلَامٌ <i>i'âlâm</i> , informing. |
| III. | „ | تَعْلِيمٌ <i>ta'leem</i> , teaching; تَشْرِيفٌ <i>tashreef</i> , showing honour; تَعْرِيفٌ <i>ta'reef</i> , informing. |
| IV. | „ | مُسَالَمَةٌ <i>musallamah</i> , making peace; مُبَادَلَةٌ <i>mubâdalah</i> , exchanging. |

- V. Form تَكَلَّمَ *takallum*, talking; تَفَكَّرَ *tafakkur*, thinking.
 VI. " تَقَاتَلَ *takātul*, fighting; تَقَارَبَ *takarub*, approaching.
 VII. " انْقَسَمَ *inkisam*, dividing; انْتَقَلَ *intikāl*, transporting.
 VIII. " اِفْتَرَقَ *iftirak*, separating; اِفْتَحَرَ *iftikhar*, being renowned or boasting (renown).
 X. " اسْتَخْلَصَ *istikhlāṣ*, liberating; اسْتَحْسَنَ *istiḥsān*, praising or approving.

Exercise 47.

هو صغير وضعيف ومع هذا كله يشتغل كثير - لعب عوض (instead) ما يشتغل - ما تفكر الا في اللعب - كان اغتسل وليس حين دخلت - هذه المدينة كبيرة وتشتمل (contains) علي اسواق (markets) عديدة - استلف مايتين قرش - عدد اهل بلاد أوستريا يبلغ اربعين مليون - التزمت اخرج - التزمنا نخرج - اشتغل ولكن علي مهلك و ما تستعجلش - اذا استقبلنا الشمس في وسط (middle) النهار فنري (then we see) المشرق علي يسارنا والمغرب علي يميننا والجنوب امامنا والشمال خلفنا - في الماء يوجد الهوا الذي تستنشق (inhale) الاسماك - الهوا هو مادة خفيفة جداً و من اضطرابه (movements) يحصل الريح و تلتون به السماء بالزرقة (azure) - الماء ينزل من الهوا بصورة المطر - تنقسم السنة الي ١٢ شهر - السنة القمرية (lunar) مركبة من ٣٥٤ يوماً - النحاس الاصفر (brass) مركب من ثلاثة اجزاء (parts) نحاس احمر (copper) وجزء من التوتيا (zinc) - معدن الاجراس (bell-metal) مركب من ثمانية وسبعين آفة من النحاس منسبكة مع ثمانية وعشرين آفة من القصدير (tin) - الوزير هو رجل عاقل ومجرب (experienced) بالامور - هو رجل مدين من إستلاف (borrowing) مال الناس - أخذ بالا ستدانة (as a debt) من التجار حتي كثر عليه الدين في آخر الوقت - المعادن تكون مختلطة بمواد (substance) أخرى - تمدد روح التوتيا أقل (less) من تمدد الحديد - الوزير

امر باحضار الملوك - ما انتظارك (what are you waiting for) يا سيدي -
انتظر الملوك و مفتاح البيت معه - الانسان وجميع الحيوانات لاتعيش الا
(only live) باستنشاق (breathing) الهوا - واجب عليكم الاجتهاد (diligence)
الكل في تحصيل المعارف

Reading Exercise 4 (continued).

وَ كَانَ وَالِدُنَا شَيْخًا كَبِيرًا طَاعِنًا فِي السِّنِّ
age the in going far great old our father was and
فَأَعْلَلَ وَ مَاتَ وَ خَلَفَ لَنَا سَبْعُمِائَةَ دِرْهَمٍ
dirhem 700 to us left and died and fell ill so
فَأَقْتَسَمْنَاهَا بَيْنَنَا فَأَخَذَ كُلُّ وَاحِدٍ مِائَةَ
100 one every took and us between it we divided so
دِرْهَمٍ فَمَا أَخِي الْخَامِسُ فَإِنَّهُ أَخَذَ
took he indeed 5th the my brother as to and dirhem
الدَّرَاهِمِ وَ إِحْتَارَ وَ لَمْ يَدْرِ مَا
what knows not and was amazed and dirhems the
يَفْعَلُ بِهَا
with it does he

Our father was an old man, greatly advanced in years, when he fell sick and died, leaving us 700 dirhems, which we divided, each 100 dirhems. As to my fifth brother, when he received the dirhems he was amazed, and did not know what he should do with them.

Exercise 48.

The pasha ordered the merchants into his presence, and told them he wished (أَرَى) to borrow 50,000 dirhems. These people are very dirty; they do not wash themselves. He worked so hard at his business, that (حَتَّى) he fell ill, and had to travel for his health (صِحَّةً). My servants are very lazy; they think more of play than of their work. The officers (عُصَاة) quarrelled among themselves, and then they betrayed (خَانُوا) the general. I told the man to think

this matter over, and to come again in three days with his answer. Has the accused cited anybody as a witness in his case? No, he said that he had no witnesses (شهود), and asked for forgiveness for his crime (ذنب). Do not hurry yourself, or your work will be badly done. The ships were much tossed about in the storm. Saladin became Sultan of Egypt at the time when Richard I was king of England. His renown (شهرة) was great throughout all the Mohammedan world.

Story 6.

A hare having gone into the presence (تقدم) of a tigress, said to her, 'O tigress, of me every year many young ones (جرو) are born, but of you, during the whole of your life, there are no more than two or three.' The tigress, having smiled (تبتسمت), replied, 'What you say is very true; of me, indeed, there may be only one young one in all my life, but that one is a tiger.'

Conversation (continued).

ها هو جاي من القارب و معه
سبت *hā hooa gāi min el-kārib wa ma'hoo sabat,*
here he is, coming from the boat with a
basket.

روح عينه يا عبد الله و بعدين
روحوا هاتوا مويه نظيفة
من البلد *rooh 'ayn'hoo yā 'abd allāh wa ba'dain*
roohoo hātoo mowyah nazeefah min el-
balad, go and help him, Alxullah, and
then both of you go and fetch some
clean water from the village.

يا حسن فين البريمة و الملح
و الكاسات *yā hassan, fain el-barreemah wa el-malh*
wa el-kāsat, well, Hassan, where are the
corkscrew, the salt, and the tumblers?

سامحنى يا سيدى انا سيبتهم
في القارب *sāmihnee yā seede ana saiyab'hoom fee'l-*
kārib, forgive me, sir, I left them in the
boat.

قدش انت عبيط اجري
جيبهم و استعجل لاني رايع
اموت من العطش *qaddaish ente 'abeet, igree geel'hoom wa is-*
ta'gal liannee rāih amoot min el-a'ash,
what an owl you are, run and fetch them,
and look sharp, for I am dying of thirst.

LESSON XXIII.

IRREGULAR VERBS.

178. The *irregular verbs* are either :

- I. Surd or 'doubled' verbs.
- II. Infirm or imperfect verbs.
- III. Hamzated verbs.

I. SURD OR 'DOUBLED' VERBS.

179. This term is applied to those verbs of which the second and third radicals of the trilateral root are the same. This radical is not written twice over, but is indicated by the use of the *teshdeed*, ex. رَدَّ *radd* instead of دَدَ *radad*, he gave back ; هَضَّ *hatt* in place of هَضَّ *hataa*, he placed.

180. The preterite of these verbs is conjugated as follows :

رَدَّ <i>radd</i> , he has	$\left\{ \begin{array}{l} \text{given back.} \\ \text{given back.} \end{array} \right.$	رَدَّيْتُ <i>raddait</i> , I have	$\left\{ \begin{array}{l} \text{given back.} \\ \text{given back.} \end{array} \right.$
رَدَّتْ <i>raddet</i> , she has		رَدُّوا <i>raddoo</i> , they have	
رَدَّيْتَ <i>raddait</i> , thou hast (m.)		رَدَّيْتَا <i>raddaitoo</i> , ye have	
رَدَّيْتِ <i>raddaitee</i> , thou hast (f.)		رَدَّيْنَا <i>raddaind</i> , we have	

181. The *aorist* of the vulgar tongue has generally the vowel (ـُ), ex. رَدَّ *radd*, رَدَّ *yeroodd*; هَضَّ *hatt*, هَضَّ *yehoott*; مَدَّ *madd*, مَدَّ *yemoodd*, he stretches; دَقَّ *dakk*, دَقَّ *yedookk*, he knocks; ظَنَّ *zann*, ظَنَّ *yezoonn*, he supposes; حَبَّ *habb*, حَبَّ *yehobb*, he loves (Egypt *yehobb*); more rarely the vowel is (ـِ) or (ـَ), ex.

حَسَّ <i>hass</i> ,	يَحْسُ <i>yehiss</i> , he feels.
عَضَّ <i>'add</i> ,	يَعَضُّ <i>ya'add</i> , he bites.
عَدَّ <i>'add</i> ,	يَعِدُّ <i>ya'idd</i> , he counts.
خَفَّ <i>khaff</i> ,	يَخِفُّ <i>yakhiff</i> , it is light.

182. The *imperative* discards the *l* and runs as follows : رَدِّ *roodd*, give back ; هَضِّ *hoott*, place, put ; عَضِّ *'add*, bite ; عَدِّ *'idd*, count.

183. The *active participle* or *noun of agency* is formed thus :
 رَادِد *rādīd* or رَادٍ *rādd*; حَاطِطٌ *ḥāṭiṭ*. The *passive participle* thus :
 مَرْدُودٌ *mardood*, مَحْبُوبٌ *maḥboob*, مَمْدُودٌ *memdood*, ex.

أَنَا رَدَّيْتُ عَلَيْهِ السَّلَامَ *ana raddait 'alaihee es-salām*, I have returned
 him his greeting.

رَدَّيْنَا لَهُ جَوَابَ *raddainā ṭhoo garōb*, we have returned him an
 answer.

هَلْ عَدَّيْتُمُ الْفُلُوسَ *hal 'addaitoo el-feloos*, have you counted the
 money?

ظَنُّوا أَنَّهُمْ يَصِلُونَ الْيَوْمَ *ẓannoo ann'hoom yaṣāloo en-neḥār da*, they
 thought that they would arrive to-day.

أَحَبُّهُ أَكْثَرَ مِنْكَ *aḥoobb'hoo akṭar minnak*, I love him more than
 thee.

أَيْشٌ تَحِبُّ أَنْتَ *aish teḥoobb ant*, what do you want?

السَّاعَةُ مَا تَدُقُّ *es-sā'ah mā telookḳiṣh*, the clock does not strike.

نَظَنَّا هَكَذَا *naẓoonn'hoo hākaza*, we think it so; we believe
 that it is so.

كَيْفَ تَحْسُ بِنَفْسِكَ *kaif teḥiss b'nafsak*, how do you feel?

مَا كُنَّا نَظُنُّ أَنَّهُ *mā kunnāsh naẓoonn ann'hoo rāḡul ḳabeesh*, we
 had not thought that he was a vulgar man.

قَلَّ الْإِدْبُ فِي حَقِّي *ḳallal (III. Form) el-adab fee-ḥaḳḳee*, he lessened
 politeness on my account, i. e. he has been
 rude to me.

يَقُلُّ الْإِدْبُ فِي حَقِّكَ *yuḳallil el-adab fee-ḥaḳḳak*, he is impolite to you.

رَدَّ الْبَابَ *roodd el-bāb*, shut the door!

دَقَّ الْجَرَسَ *dookḳ el-gars*, ring the bell!

جَرَّ السَّتْرَ *goorr es-sutrah*, draw (f.) aside the curtain.

عَدُّوا الدَّرَاهِمَ *'iddoo ed-derāhim*, count the dirhems.

هَوَّاهُ ابْنَهُ فِي مَدْرَسَةٍ *hooa ḥāṭiṭ ibn'hoo fee medresah*, he has placed his
 son at school.

184. *ḥabb*, he loved, followed by an aorist, has the meaning of *liking to do something*, ex.

teḥoobbish teshrab dukhān, do you like smoking ?
teḥoobb a'mil hāza akṭar min hadhāk, I like
 من هذا doing this better than that.

185. *yegib* followed by an aorist, either with or without *an*, has the signification of *being necessary*, ex.

yegib toowaṣṣil-nā l'hadd henāk, you must take
 us as far as there.

yegib an tesbat fee rāyak, you must remain firm
 رأيك in your opinion.

Exercise 49.

أبولك يحب أخوك أكثر منك - في ناس الذين يحبوا الحق أكثر من السكر -
 الناس تملّي يحبوا الراحة (leisure) أكثر من الخدمة (service) - هذا الجوع
 غالي كثير تحب ارض منه - هذا هو كيف تحب - الانسان يجب عليه ان
 يحب الفضيلة (virtue) - ماتحبش تشرب نبيذ - لا ما احبش - احب اعمل في
 بيتي بعض تصليحات - هل تحب العيش وشوية زبدة (butter) - هل تحب
 اكل التفاح - اظن انك تحب اللعب - اظن انكم تتمموا وعدكم - ما كتاش نظن
 انهم يسافروا بكرة - ما لها الساعة حتي لاتدق ربما تكون تلفت (spoil) -
 حينما بدق الظهر (noon) تجلس علي السفرة - الي اين تودي (lead) هذه السكة -
 هذا يدل (directs) علي انه غير صادق في كلامه - الكلب يشم (smells) الاشيا
 من بعيد أكثر من الانسان - يا ولد اقل الباب بالمفتاح أو رة بس - جر
 الستارة - عدل لي الكرسي وحطها في مكانها - حط الطعام علي السفرة - رص
 (pile up) الصحون (plates) و الاقداح - اغسل الحضان وحط له اللجام والسر -
 كم بارة في الورقة عدّم (count them) - علي قدر لحافك (quilt) مدّ رجليلك -
 يابني خذ بالك من كل شي حتي تتكلم طيب - قد ما احط بالي قد ما اتعلم -
 الدنيا برد برا نحس البرد في الاوضة - اذا حكيت (rub together) قطعتين
 من السكر علي بعضهما يخرج منهما شرار (spark) ضعيف - استمرت (adhered)
 علي قصدي (intention)

Reading Exercise 4 (*continued*).

وَبَيْنَمَا هُوَ يَتَفَكَّرُ فِي تِلْكَ الدَّرَاهِمِ إِذْ وَقَعَ فِي
 in fell when money the that in thinks he whilst and
 خَاطِرِهِ أَنْ يَشْتَرِيَ بِهَا زُجَاجًا مِنْ كُلِّ نَوْعٍ
 sort every of glass it with he will buy that his mind
 وَ يَبِيعَهُ وَ يَنْتَفِعَ بِهِ فَاشْتَرَى الزُّجَاجَ وَ
 and glass the he purchased so it by gain and it sell and
 جَعَلَهُ فِي طَبَقٍ كَبِيرٍ وَ قَعَدَ فِي مَوْضِعٍ يَبِيعُ مِنْهُ
 it of sells he a place in sat and large a basket in it put

But whilst he was meditating about the money, it came into his mind to buy all sorts of glassware with it, and to retail it at a profit. He, therefore, purchased glass, and having put it into a large basket, seated himself in a place where he might sell it.

Exercise 50.

My friend Hassan gave back the gun and sword, which he found in the street, to the soldier. Bring a little coffee upstairs, and place it on the table in the other room. Did you hear the clock strike? Yes, I heard it strike ten o'clock. He thinks that he will leave here to-morrow, and go down by rail (بباص السكة) to Alexandria (اسكندرية). If I had thought that you were so stupid, I should not have sent you with the message (جواب). Have you counted the money in the bag? Yes, there are 3254 piastres in it, but they are very light, and there is a good deal of bad money (عُملة بطلالة) amongst it. How are you feeling to-day; better I hope than yesterday? Yes, thank God, I am feeling a good deal better, and the doctor (حكيم) says I shall soon (عن قريب) be quite well. Ring the bell, please (أعمل معروف), and tell the servant to draw the curtains. I must finish (أكمل) this exercise now, or it will be too long.

Story 7.

One day a large bull (ثور) was grazing (يرعى) in a field (غيط), when a conceited fly (ذبانة) came and sat on one of his horns (قرن). The fly began (ابتدت) to say in her own mind, 'I am very heavy, and if I remain here, assuredly the bull will not be able to lift (يرفع) his head from the ground.' Then the fly said aloud, 'O bull, I am afraid (خافئة) I am causing (مسببة) you great inconvenience (تعب), if it be so, then speak out, and I will immediately (حالاً) depart.' The bull answered, 'O fly, be not uneasy (ما تنهتيش) on my account, for I was not in the least aware of your being there till you spoke to me.'

Conversation (concluded).

جيب شوية خشب و ولع نار *geeb shuyyet khashab wa walla' nâr wa*
 و اشوي لنا خمس ست *ishwee lina khamsah sit summânât,*
 سمانات *get some firewood, light a fire, and*
broil half-a-dozen quails for us.

لَمْ لِلْمَاجَاتِ وَاحِزْمَهَا لَا تَأْجِعِينَ *lumm el-hâgât w'ahazim'hâ liannâ râ-*
 الآن *ga'een el-ân, pack up the things, as*
we are going back now.

لِنَذْهَبْ نَاحِيَةَ الْبَحْرِ *linadhhab nâhiyet el-bahr, let us go to-*
wards the river.

بِالْعَجَلِ لَا تَأْخُرْنَا *bi'l-'agal liannâ t'âkhharnâ, make haste,*
we are late.

LESSON XXIV.

II. INFIRM OR IMPERFECT VERBS.

186. If one or more of the three radicals is one of the *weak* letters و ي ا, then the verb is called *infirm*. These verbs are divided into several classes, according as the first, second, or third radical is a weak letter, or one or more weak letters are to be found in the root.

1. Verbs with و or ي as the 1st radical.

187. The infirm verbs, with و as the first radical, are regular in the preterite; but in the aorist they discard the و, and in the imperative the ا and و; ex.

Preterite	وقف <i>wakaf</i> , he stood.	وعد <i>wa'ad</i> , he promised.
Aorist	يقف <i>yakif</i> , he stands.	يعد <i>ya'id</i> , he promises.
Imperative	قف <i>kif</i> , stand.	عد <i>'id</i> , promise.

188. Many of these verbs have, however, in the aorist, the vulgar form يوقف *yookaf*. Thus وصل *waṣal*, he arrived, makes in the aorist both يصل *yasīl* and يصل *yooṣal*; وعد *wa'ad*, he promised, يعد *ya'id* and يعد *yoo'ad*; وعظ *wa'aḏ*, he preached, يعظ *ya'iḏ* and يعظ *yoo'iḏ*; وزن *waẓan*, he weighed, يزن *yezīn* and يزن *yoozan*. The imperative of these forms also occurs as اوقف *ookaf* instead of قف *kif*; اوزن *oozin* in place of زن *zin*.

189. The verbs with ي as first radical, as well as the forms with و derived therefrom, are very rare in the vulgar tongue, and are nearly regularly conjugated throughout. The VIII. Form is an exception, and it discards the و and ي, and in their place doubles the characteristic ت, thus:

إتقف *ittakaf* instead of اوقف from وقف *wakaf*.
 إتسر *it'asar* instead of ائسر from يسر *yasar*.

Examples.

حين أمل (اوصل) الي *ḥeen aṣil (ooṣal) ila maṣr*, when I come to Cairo.

ما تصلني منه حاجة *mā taṣilneesh min'hoo ḥagah*, nothing comes to me from him.

وقع من علي الحصان *waka' min 'ala'l-ḥuṣān*, he fell off the horse.

هذه العلبة تسع رطلين *hāzee el-'ulbah tesa' raṭlain*, this box holds two pounds.

راسي يوجعني *rāsee yooga'nee*, my head aches.

عيوني توجعني *'uyoonee tooqa'nee*, my eyes ache.

- دا يجب عليّ *da yagib 'alayya*,
 هذا واجب عليّ *hāza waǧib 'alayya*, } this is my duty.
 رجل عارف الواجب *rāǧul 'ārif el-waǧib*, a man, who knows what is proper.
 دع - دعنا - دع يروح *da', da'nā, da'hoo yerookh*, let, let us, let him go.
 هذا الغزل زينه انتي *hāza el-ghazl zinee'hoo entee*, weigh this thread yourself.
 II. وعدني انه يسافر *wa'adnee ann'hoo yusāfir*, he has promised me to set out.
 III. الله يوفق امرنا *allāh yuwaffik amr'nā*, God prosper our affairs.
 IV. هو يوافق رأيك *hooa yuwāfiḥ rāyak*, he shares your views.
 IV. يوافق حال الزمان *yuwāfiḥ ḥāl ez-zemān*, he adapts himself to the times.
 IV. وقت موافق *wakt moodfiḥ*, propitious weather.
 V. يتوَجَّع عليّ حالي *yetaḡagga' 'ala ḥālee*, he sympathises with my condition.
 VIII. البحر متسع جدًا *el-baḥr muttasi' giddan*, the sea is very expansive.
 X. استوزره الملك *istaūzar'hoo el-melik*, the king has made him vizier.

190. From وجد *wagad*, he found, is formed in the vulgar tongue, the passive voice وُجِدَ *wugid*, it has been found (the انوجد *inwagad* of the VII. Form), the aorist of which is يوجد *yoogad*, and has the meaning of *there is* (*il-y-a* of the French):

- كم سكين يوجد علي السفرة *kām sakkeen yoogad 'ala es-sufrah*, how many knives are there on the table?
 الشجرة دي توجد في برالشام *esh-shagarah dee toogad fee barr-es-shām*, this tree is found in Syria.

Exercise 51.

كان وصل في البابور - حين يصل الي مصر يرسل اليك كتاب - كنت وقعت
 من علي اللعان - كانت الطيور (birds) تقع من علي الاشجار من شدة البرد -

تقع المصيبة (misfortune) علي من لا يفكر فيها - هذه البلية تسع ثلاثة
 ابطال ونصف - الاومة دي تسع ثمانية تسعة الفس - ما يسعنا هذا الموضع -
 ما وصلناش منك ولافضة (penny) - انت توعد بحسب املك - يوجعني رأسي
 كل ليلة ساعة ساعتين - عيونها توجعها - يوجد ناس كثير اللي يحبوني أكثر
 منك - قد يوجد الهوا الذي تستنشقه الاسماك في الماء - المعادن توجد مدفونة
 في الارض - كثرة الشراب توخش العقل - بكم واقف عليك هذا الكتاب - هوا
 هذه البلد ما يوافق مزاجي - أول ما يتوجب علي الولد الطاعة (obedience)

Reading Exercise 4 (continued).

وُ إِلَي جَانِبِهِ حَائِطٌ فَاسْتَدَّ ظَهْرُهُ عَلَيْهِ وَ
 and it upon his back leant and a wall his side to and
 قَعَدَ يَفْتَكِرُ فَقَالَ فِي نَفْسِهِ إَعْلَمِي يَا نَفْسُ أَنَّ
 that soul O know himself in said and thinks he sat
 رَأْسَ مَالِي هَذَا الزَّجَاجُ أَبِيعُهُ بِأَرْبَعِمِائَةٍ دِرْهَمٍ ثُمَّ
 then dirhem 400 for it I sell glass this my money head
 أَنِّي لَا أَزَالُ أَشْتَرِي وَ أَبِيعُ إِلَيَّ أَنْ يَتَحَصَّلَ عِنْدِي
 me with reach that till sell and buy I cease not I that
 أَرْبَعَةَ آلَافٍ دِرْهَمٍ فَاشْتَرَيْ بِهَا بِضَائِعَ وَ أَحْمِلَهَا
 them carry and goods it with buy I and dirhem 1000 4
 إِلَيَّ مَوْضِعَ كَذَا وَ أَبِيعُهَا بِثَمَانِيَةِ آلَافٍ دِرْهَمٍ
 dirhem 1000 8 for them sell and such place to

And by his side was a wall; and he leant his back against it, and sat meditating and saying to himself, 'Know, O soul, that I sell the capital amount of this glass for 400 dirhems. Then, however, I will not stop; I will buy and sell till there amount up with me 4000 dirhems; and with that I will buy goods and carry them to such and such a place, and sell them for 8000 dirhems.

Exercise 52.

The chief priest of the Mohammedan religion stood in the centre (وسط) of the mosque of Sultan Hassan, and preached to the assembled multitude. I do not think that these saddle-bags will hold all the barley; but weigh them before you put them on the horse. I promised my father that I would pay you a visit as soon as (حالاً) I arrived at Cairo. Do you know how the poor man was killed? I heard from so and so, who saw the accident (حادثة), that he was riding (راكب) a very restive (حاذ) horse, which ran away with him (جري به), and he fell off its back, and was killed on the spot (مطرح). He is a very clever man, and knows how to adapt himself to the times, but I do not share his views in many things (أمور). To-morrow, if the weather is fine, I intend (أنا أريد) to ride out to the ostrich farm (اعزبة النعام) and buy some feathers (ريش). There are not many different kinds of trees in Egypt; but the date palm (نخل), fig (تين), olive (زيتون), orange (برتقال), lemon (ليمون), and myrtle (أس) grow to great perfection (بكثرة).

Story 8.

A man went, for the purpose of seeing a certain person, to his house, at the time of midday. That person, from his own house, saw the man coming, and said to his servants, 'When he asks where the master of the house is, tell him that he has gone out to dine (ليغفر) with some one.' In the meanwhile (في الوقت ذاته) the man having arrived, asked, 'Where is the master of the house?' They said, 'Our master is gone out.' The man said, 'A great fool (مجنون خالص) he is to have gone out of house in the midst of such heat.' The master of the house having put (مّل) his head out of the window, said, 'You are a very great fool to wander about (تجول) at this time; for I have been all day in my own house.'

Conversation.

جيب لي حصاني انا رايع ادور *geeb lee ḥuṣānee ana rāiḥ adoor 'ala el-karākoondāt*, bring me my horse. I am going to turn out the guard.

(Turkish) كيمدر اول *kimdir ol* ! halt ! who comes there ?

تفتيش دوريتسي *tefteesh dowriyasee*, visiting rounds !
يا غفير قل للكراكون - سلاح *yā ghafeer ḥool li'l-karākoon silāḥ*, tell the guard to turn out, sentry.

يا شايوش لاي انفارك ما توقفش *yā shāweesh lay anfārak mā tawāḥḥish*
طابور بالجل أزيد من كذا *yāboor bi'l-'agal azyad min kedhā*,
why don't you make your men fall in a little smarter, sergeant ?

النفر دا وسخ خالص شوف *en-nafar da wasikh khālṣ shoof bun-dookiyet'hoo wa soonkil'hoo wasikheon kowee*, this man is very badly turned out; his rifle and bayonet are both very dirty.

هو كان غفير وقت المطر ونسي *hooa kān ghafeer waqt el-matar wa nisa yemsahhoom lemmā khalaṣ min el-ghafar*, he was on sentry-go in the rain, and forgot to wipe them, when he was relieved.

LESSON XXV.

II. INFIRM OR IMPERFECT VERBS (*continued*).

2. Verbs with و or ي as 2nd radical.

191. These radicals always appear as ا in the 3rd pers. sing. of the preterite: thus, قال *qāl* instead of قول *qawāl*, خاف *khāf* in place of خوف *khawif*, باع *bāʿ* for بيع *bayaʿ*.

192. The infirm verbs, of which the second radical is a *و*, are conjugated as follows :

Preterite.

قال <i>kāl</i> , he has	Or	خاب <i>khāf</i> , he was
قالت <i>kālet</i> , she has		خافت <i>khāfet</i> , she was
قلت <i>kult</i> , thou (m.) hast	} <i>pass</i>	خفت <i>khift</i> , thou (m.) wast
قلتي <i>kultee</i> , thou (f.) hast		خفيت <i>khiftee</i> , thou (f.) wast
قلت <i>kult</i> , I have		خفت <i>khift</i> , I was
قالوا <i>kāloo</i> , they have		خافوا <i>khāfoo</i> , they were
قلتم <i>kultoo</i> , ye have		خفتم <i>khiftoo</i> , ye were
قلنا <i>kullnā</i> , we have		خفنا <i>khifnā</i> , we were
		} <i>afraid.</i>

Aorist.

يقول <i>yekool</i> .	يُخاف <i>yekkhāf</i> .
تقول <i>tekool</i> .	تُخاف <i>tekhāf</i> .
تقول <i>tekool</i> .	تُخاف <i>tekhāf</i> .
يقولي <i>tekoolen</i> .	تُخافي <i>tekhāfee</i> .
اقول <i>akool</i> .	اخاف <i>akhāf</i> .
يقولوا <i>yekooloo</i> .	يُخافوا <i>yekkhāfoo</i> .
تقولوا <i>tekooloo</i> .	تُخافوا <i>tekhāfoo</i> .
نقول <i>nekool</i> .	نُخاف <i>nekhāf</i> .

Imperative.

قل <i>kul</i> or قول <i>kool</i> , say thou, etc.	خف <i>khaf</i> , be thou afraid, etc.
قولي <i>koollee</i> .	خافي <i>khāfee</i> .
قولوا <i>kooloo</i> .	خافوا <i>khāfoo</i> .

NOTE: (ـ) without *و* has the short, sharp sound of *u* in *bull*, or *oo* in *hood*; *و* has the sound of *oo* in the English words *soon*, *noon*, etc. (vide art. 2).

Active Participle or Noun of Agency.

(قائل) *kāil*, saying. خائف *khāif*, being afraid.

Infinitive or Verbal Noun.

كَلَامٌ *kaul*, speech. خَوْفٌ *khauf*, fear.

Most verbs of this class are conjugated like *قال*, such as *شأ* *shāf*, he saw ; *ذاق* *dhāk*, he tasted ; *ساق* *sāk*, he drove ; *عاز* *‘āz*, he wanted ; *عام* *‘ām*, he swam ; *قام* *kām*, he got up ; *لام* *lām*, he blamed. The verbs *نام* *nām*, he slept, and *نال* *nāl*, he received, are conjugated like *خاف*.

Examples.

ما شافش حاجة *mā shāf’sh hāgah*, he has seen nothing at all.

ما شفتناكش *mā shufnā’koom’sh*, we did not see you.

لسا ما شفتوش *lissā mā shuftoosh*, have you not yet seen ?

عمري ما شفتش مثل هذا *‘umree mā shuftish miṭl hāza*, all my life I have not seen anything like this.

كيف نمت في هذه الليلة *kaif nimt fee hāzee el-lailah*, how did you sleep in the night ?

انا نمت كثير الليلة دي *ana nimt keṭeer el-lailah dee*, I slept a good deal in the night.

انا أروح الي السوق *ana arooḥ ila es-sooḥ*, I am going to market.

تروح راكب او ماشي *terooḥ rākīb ow māshee*, are you riding or walking ?

نروح راكبين *nerooḥ rākibeem*, we are going mounted.

ما أخافش منه *mā akhāf’sh min’hoo*, I am not afraid of him.

لا تخاف *lā tekhāf*, do not be afraid !

ينام في هذه الاوضة *yendam fee hāzee el-owḍah*, he sleeps in this room.

لي فصلك قول لي *min faḍlak kool lee*, if you please, tell me.

روح بنا نتفسح *rooh binda na'fassaḥ*, go out for a walk with us.

قوم نذهب للمدرسة *koom nedkhab li'l-medresah*, (get up!) come! let us go to school.

رايح فين *râih fain*, where are you going?

رأسي دايج *râsee dâikh*, my head is turning round, i. e. I am giddy.

Exercise 53.

أنا شفتك امبارح في السوق - ما شفتناكم من زمان - أنا مبسوط كثير
اللي شفتك طيب - رحنا امبارح عند الباشا في مطبعة بولاق - راحت مع
أخوها - صاحبي مات بعد عشرة أيام من مرضه و كان دائماً قريب الموت -
كل عسكر الجيش الا نكليزي عن قريب يروحوا من هذه البلد - هوا هذه البلاد
ما يوافق مزاجهم - يمكن كنت رحت لكن من السنة الماضية حتي الآن ما
عدت (again) أفكر في ذلك - والي اين تريد تروح - أريد اروح الي بلاد
ايطاليا - أمس شفت في الموش شي كبير جابوه للحمالين من بولاق - كان
آي - كيف نمت في هذه الليلة - في الليلة التي فاتت سهرت (sat up)
ونمت قليل - ما نمت - لان خالي عزم ناس للعشا - دا آي انت تنام شالح
هدومك (without your clothes) - نعم يا سيدي بس بالقيمص - ولا تخاف
ان تبرد - أنا انام لابس دائماً - أخاف من رطوبة (dampness) الليل - أنا
انام في السطوح (roof) بالكشف (without cover) - ما اقدر احتمل للحر
بس لما يكون في برد أنا انام لابس - كيف خاطرك - كيف نمت في هذه
الليلة التي فاتت - ناموا علي خير واصبحوا علي خير - الي اين رايح - أنا
متشوش رأسي دايج - اعملوا ما يظهر لكم لاي - القمر داير حول (round)
الارض

Reading Exercise 4 (continued).

ثُمَّ لَا أَزَالُ حَتَّى أَشْتَرِيَ بَضَاعَةً أُخْرَى فِيهَا
 her in other merchandise I buy until desist not then

مِنْ جَمِيعِ الْجَوَاهِرِ وَأَصْنَافِ الْبُطْرِ فَأَبِيعُهُمْ وَ
 and them sell perfume of kinds and jewels all of

أَرْبَحُ بِهِمْ رِبْحًا جَزِيلًا فَعِنْدَ ذَلِكَ أَشْتَرِي دَارًا
 a house I will buy that at and much gain them by gain

حَسَنَةً وَمَمَالِيكَ وَخَدَمًا وَخَيْلًا وَ أَكُلُ
 eat and horses and servants and attendants and fine

وَأَشْرَبُ وَأَقْصِفُ وَلَا أَخْطِي مُغَنِّيًا
 male singer leave not and make merry and drink and

وَلَا مُغَنِّيَةً فِي الْمَدِينَةِ إِلَّا وَأَحْضَرْتُهُمْ عِنْدِي
 me to them I brought but the city in female singer nor

وَأَجْعَلُ رَأْسَ مَالِي إِنْ شَاءَ اللَّهُ تَعَالَى مِائَةَ
 100 be high God will if my money head make and

أَلْفِ دِرْهَمٍ
 dirhems 1000

'Then I will not give over until I buy other merchandise with it, of all kinds of jewels and perfumes, and I will sell them, and acquire great gain. Then, after that, I will purchase a fine house, and attendants, and servants, and horses; and I will eat and drink and make merry; and I shall not leave a male nor female singer in the city, but make them come to me; and I will increase, God willing, my capital sum to 100,000 dirhems.'

Exercise 54.

I could not sleep at all well last night, for the dogs were barking (تعوي) all night long, and in the early morning the work-people at the house opposite (تصاد) made a great noise (غاية) over their work. All Arabs do that; they think that everybody is deaf (اطرش). I blame the overseer (خولي), who is a German, and knows very well what a nuisance (حاجة متعبة) this building (عمارة) is to the neighbourhood (جيرة), yet he does nothing to stop it. Why do you not speak to the English Consul, and ask him to interfere (يتدخل)? The soldiers swam across the river during the night, when the enemy could not see them. In the morning, they attacked (هجموا علي) their forts (طوابي), and took them by storm (أخذوها بالهجوم). I was riding along in the street towards the Kasr-el-Nil Bridge (كُبري), when my head grew giddy, and I fell off my horse. Come along! let us be off to the office!

Story 9.

In the country of Kashmir, a certain merchant had an Abyssinian slave whose skin (جلد) was as black as charcoal (فحم). One day, in the winter season, the slave took off (قلع) his clothes (هدوم), and having taken up (مسك) some snow in his hands, he began (ابتدا), with great labour, to rub (دلك) it on his body. In the meanwhile, his master came that way, and having seen him, said, 'What are you doing here?' The slave answered, 'I am rubbing my body with snow, so that it may become white like the people of this country.' His master, laughing, said, 'O fool, do not labour in vain; your body may, indeed, dissolve (حل) the snow, but your skin will not, thereby, become white.'

Conversation (continued).

الثرددي مش لابس مهمات *en-nafar des moosh labis muhimmat'hoo*
 طيب السبتة لازم تكون *tiyib, es-sebtah lazim tekeen fee'l-wast*
 في الوسط تمام *tamam*, this man's accoutrements are
 badly put on, the buckle of the waist-
 belt should be in the middle.

كم فشك في الكفة عند كل نفر *kām feshak fee'l-kaffah* 'and *kull nafar*, how many rounds of ammunition have the men got in their pouches?

عندهم عشرين في الكفة وعشرين في الكيس وثمان عشرين في البرندية *'and'hoom 'ashreen fee'l-kaffah, wa 'ashreen fee'l-kees, wa khamān 'ashreen fee'l-gara-bandiyah*, they have 20 rounds in their pouches, 20 in their ball-bags, and 20 more in their knapsacks.

كبابيتهم مش مطوية طيب و مش لابسينها طيب - القاش لازم يكون تحت الذراع اليمين *kubābeet'hoom moosh maṭwiyah ṭeyyib wa moosh lābiseen-hā ṭeyyib — el-kāsh lāzim yekoon taḥt el-dhira' el-yemeen*, their great coats are very badly folded, and badly put on; the strap should be under the right arm.

صف صف يقين اول - مارش *ṣaff ṣaff yaḳeen ol mārsh*, rear rank, close order, march!

كراكون دستور *kardakoon dustoor*, turn in the guard.

LESSON XXVI.

II. INFIRM OR IMPERFECT VERBS (*continued*).

2. Verbs with و or ي as 2nd radical (*continued*).

193. The infirm verbs, of which the second radical is a ي, are treated in the following manner:

Preterite.		Aorist.
باع <i>bā'at</i> , he has	} sold	بيع <i>yabee'</i> , he sells, etc.
باعت <i>bā'at</i> , she has		تبيع <i>tebee'</i> .
بعت <i>bī't</i> , thou (m.) hast		تبيع <i>tebee'</i> .
بعتي <i>bī'tee</i> , thou (f.) hast		تبيعي <i>tebee'ee</i> .
بعت <i>bī't</i> , I have		ابيع <i>abee'</i> .
باعوا <i>bā'oo</i> , they have		يبيعوا <i>yabee'oo</i> .
بعثوا <i>bī'too</i> , ye have		تبيعوا <i>tebee'oo</i> .
بعنا <i>bī'nd</i> , we have		نبيع <i>nebee'</i> .

Imperative.	Part. Pres.
بع or بيع <i>bee</i> or <i>be</i> , sell thou (m.)	باع <i>báyee</i> , selling.
بيعي <i>bee'es</i> , sell thou (f.)	Verbal Noun.
بيعوا <i>bee'oo</i> , sell ye.	باع <i>bae</i> , sale.

194. Some of these verbs take an *l* in the aorist instead of *y*; thus *هاب* *háb*, he was inspired with respect, aorist *يهاب* *yeháb*; *بان* *bán*, it appeared, aorist *يبان* *yebán*; *بات* *bát*, he passed the night, slept, aorist *يبات* *yebát*.

Examples.

بعت حصاني بالف قرش *bī't ḥuṣānee b'elf kīrah*, I sold my horse for 1000 piastres.

بعنا بيتنا بالف جنية *bī'nā baitnā b'elf guineh*, we have sold our house for 1000 pounds.

بكم تبيع الساعة دي *bi-kām tebee' es-sā'ah dee*, for how much do you sell this watch?

الله يزيد فضلك *allāh yazeed fadalak*, may God increase thy favour, i. e. I thank you.

فين تبات انت الليلة *fīn tebāt ente el-lailah*, where will you pass the night?

يبان ان هذا الشيء حق *yebán ann hāza esh-shay ḥakk*, it appears that this is true.

جيب لي شوية قهوة *geeb lee shwyyet káhwah*, bring me a little coffee.

نعم يا سيدي اجيب لك *na'am yā seedee ageeb lak kawām*, yes, sir, I will bring it you directly.

لا زائد و لا ناقص *lā zāeed wa lā nākiṣ*, no more and no less.

اعمل ما يظهر لي لاي *a'mal mā yaẓhar lee láik*, I will do what seems good to me.

195. To this class of verbs also belongs *مار* *ṣār*, it became, happened, aorist *يصير* *yaseer*, which can be used as an auxiliary in the same manner as *كان* *kān*.

Examples.

ايش صار فيه *aish şâr fee'hee*, what has become of him ?

صار بينهم صلح *şâr bain-hoom şulh*, peace has been made between them.

ان شاء الله هذا يصير *in şhâ'llâh hâza yaşeer*, if God pleases, it will happen.

بالفلوس كل حاجة *bi'l-feloos kull hâgah taşeer*, with money everything is possible.

تصير الملك صار يقضي كل نهار اثنين *el-melik şâr yaşdee kull nehâr eṭnain*, the king holds a court of justice every Monday.

196. If verbs of this class end in ت, then this termination coalesces with the characteristic ت of the 1st and 2nd persons; thus فُت *fut* in place of فُتت *fut't*, I passed by, from فأت *fât*; فُتتوا *fultoo*, ye passed by.

The same takes place with the ن of the 1st pers. plur. of verbs which end in ن; thus كُنَّا *kunnâ*, we were, instead of كُنَّا *kun'nâ* from كان *kân*. If the particle لم *lam*, not, (which gives the aorist either the signification of a past or present time, and precludes any idea of futurity,) occurs before the aorist of verbs of this class, then the long vowel sound of the aorist is shortened; thus,

لم يبع *lam yebi*, لم يكن *lam yekun*.

Examples.

رفع الحُرْج بيده ولم يكن فيه إلا كيس واحد *rafa' el-khurg b'yad'hee wa lam yekun fee'h illa kees waḥid*, he lifted the bag up with his hand, and there was only a purse in it.

هذا اليوم لطيف لم يكن فيه برد *hâza el-youm laṭeef lam yekun fee'hee bard*, it is a beautiful day, it is not too cold.

197. The passive of verbs with ي or و as the second radical is formed in the same way for both:

Pret. قِيلَ *keel*, it has been said. بَاعَ *bee'*, it has been sold.

Aor. يُقَالُ *yukâl*, it is said. يُبَاعُ *yubâ'*, it is sold.

Part. مَقُولٌ *maḳool*, said. مُبَاعٌ *mubâ'*, sold.

These forms of قال are in frequent use; but for other verbs it is considered preferable to use the VII. Form; ex.

النجوم شمس *keel ann en-nugoom shumoos ka-shemsā*, (of)
كشمسنا the stars it is said, that they (are) suns, like
our sun.

الغاز الذي يقال له كاز *el-ghāz ellazee yukāl la'hoo kāz yehṣal min'hoo*
يحصل منه نور *noor*, from the vapour (spirit), which is
called gas, comes light.

198. Of the derived forms of these verbs, only the II, VII, VIII, and X. are irregular; and they run as follows for both classes:

II. اقال <i>akāl</i> .	يقبل <i>yukeel</i> .	اقل <i>aḳīl</i> .	مقبل <i>mukeel</i> .
VII. انقال <i>inḳāl</i> .	ينقال <i>yenḳāl</i> .	انقل <i>inḳal</i> .	منقال <i>munkāl</i> .
VIII. اقتال <i>iktāl</i> .	يقتال <i>yekṭāl</i> .	اقتل <i>iktal</i> .	مقتال <i>mukṭāl</i> .
X. استقال <i>istakāl</i> .	يستقل <i>yestakeel</i> .	استقل <i>istakīl</i> .	مستقل <i>mustakeel</i> .

Examples on the derived Forms.

- II. اطل الله عمرك *aṭāl allāh 'oomrak*, God prolong your life!
ايش يريد هذا الرجل *aish yureed hāza er-rāḡul*, what does this
man want (اراد *arād*, he wished, from اراد)?
أتريد الشاي ام القهوة *a-tureed esh-shāi am el-ḳahwah*, do you like
tea or coffee?
بذلك تكون مطيع لابيک *biddak tekoon mutēe' lee-abeek*, you must be
obedient to your father.
- III. يسود وجهي *yusawwid wagh'ee*, he blackens my face,
(calumniates me,) from سود *sūd*, he blackened.
يقوم الناس عليّ *yukawwim en-nās 'alayya*, he raises the people
against me, from قام *kām*, he stood up.
الله يطول عمرک *allāh yuṭawwil 'oomrak*, God prolong your
life, from طال *ṭāl*, it was long.
المواقع الرطبة تطيب *el-mawāḍi' er-raṭibah tuṭieyib en-nebeedh*,
النبید damp districts make good wine, from طاب *ṭāb*,
it was good.
لحرارة تغير حالة الماء *el-ḥarārah tughayeer ḥālat el-mā*, heat changes
the condition of water.

قيس لي خمسة اشبار *kees lee khamset ashbār*, measure me five spans.

IV. انا اطاع الزمان *ana aṭaʿi ez-zemān*, I obey the times, (I submit myself to circumstances.)

لازم تطاعني *lāzim tuṭaʿi nes*, you must obey me.

تجاوبوا بالعجل *tugāwiboo bi'l-'agal*, you will answer directly.

ناولني العبا *nāwil'nes el-'abā*, reach me the overcoat.

V. نشوف كيف يتحول الامر *neshoof kaif yet'hawwal el-amr*, we will see how this affair turns out.

الذهب لا يتغير من الهواء *edh-dhahab lā yetaghiyeer min el-howa*, gold does not change in the air.

روح ولا تتعوق *rooḥ wa lā teta'awwak*, go, and do not delay!

اتعوق في العشا *ata'awwak fee'l-'ashā*, I sup late.

يتعوق حتي يقوم *yeta'awwak hatta yekoom*, he gets up late.

VII. بكم تنباع عندكم الخيل *bi-kām tenbā' andkoom el-khail*, for how much are the horses sold with you?

ينراح في البحر او في البر *yenrāḥ fee'l-baḥr ow fee'l-barr*, is the journey to be made by sea or land?

انقال لنا ان — *inḳāl lanā ann* —, it has been told us, that —.

X. انشاء الله يستقيل الوزير من منصبه *insha allāh yestakeel el-wazeer min man-sab'hee*, I hope the minister will resign his office.

199. زال *zāl*, he ceased, يزول *yezool*, with ما *mā* or لم *lam*, not, has in many forms of speech the meaning of the English *still*, *yet*, *as long as*; ex. زال رائد *mā zāl rākid*, he has not ceased sleeping, i. e. he is *still* asleep; ما زال قائم *mā zāl kāim*, he is *still* up; أبوك لم يزل يشتغل *abook mā zāl ḥayy*, your father is *still* alive; لم يزل يشتغل *lam yezāl yeshtaghil*, he is *still* at work.

200. عاج *ʿāz*, عاج *ya'ooz*, and احتاج *iḥtāg*, VIII. Form from حاج, have the sense of *being necessary*, *being in want of something*; ex.

انا اعوز فسادا *ana a'ooz feṣādah*, I want blood-letting.

كل ما تعوز *kull mā ta'ooz'hoo*, everything that you require.

ما انيش عاوزك *mā anees̄h 'āwizak* (for 'āceezak), I do not require you.

ايش تعوز *aish ta'ooz*, what do you want?

تحتاج اي *tehtāg ay*, what do you wish?

احتاج الي فلوس *ahtāg ila feloos*, I want money.

هنا يحتاج له *hāza yehtāg lahoo*, this is necessary to him.

يحتاج ان تقول له *yehtāg ann tekool lahoo*, he wants you to tell him.

201. عاد *'ād*, يعود *ya'ood* (he returns, repeats), with a negation, signifies the uninterrupted continuation of an action or condition, ex.

طول الليل ما عدت قدرت انام *ṭool el-lail mā 'udt kaḍart anām*, the whole night through I have not been able to sleep.

من العام الاول حتى الآن ما عدت افكرت في ذلك *min el-'ām el-awwal ḥatta el-ān mā 'udt iftakart fee dhālik*, since last year until now I have thought no more about that.

202. اراد *arād*, he wished, willed, takes the verb following it in the aorist, either with or without ان, ex.

تريد تلعب الشطرنج *tureed tel'ab esh-shaṭarang*, will you play at chess?

أتريد ان تروح شوية الي البستان *ā-tureed an terooḥ shwayyah ila'l-bustān*, will you go into the garden for a little while?

أريد اروح ازور المريض *ureed arooḥ azoor el-mareed*, I want to go and pay a visit to the sick man.

Exercise 55.

بالحقيقة مكنا كان يبان لي - الصنية (tray) تبان انها من نحاس - احسن
انك تقول تبان انها من حديد - هذا البيت يبان مثل القلعة - الدبر اللي
تسوف هنالك يبان قصر - من الاول كان يبان ان هذا الشيء حق - ايش صار
فيه - بعد ما كان فقير صار غني - يا ولد جيب لي شوية ماء لكي اغسل -
عاصر يا سيدي اجيب لك قوام - جيب لي شوية قهوة - اي نعم يا سيدي قوام

اروح - يا سيدي يريدك المرأة فلان - ايش يريد - ما اعرفش - روح استلهم (inquire) - قول له اني مشغول - قول له اني خارج بزأ - اه يا سيدي هو يعرف انك قاعد في البيت - دي الوقت روح استنظر هناك انت - نعم يا سيدي ما اتحركش من هنا - ايش يريد هذا الولد الذي يبوس (is kissing) ايدي - ما لك انت مغموم (sad) - ما ليش يا سيدي - انا رأسي داخ الحتر يترعني (annoys) - أتعرف تعوم (float) أنت في النهر - صحيح أعرف أعوم وسجيت (swam) في البحر - شاطر ولكن ما تعرفش ان امس مات واحد غريق (drowned) - بكم تباع لي هذا اللسان - ليس في قصدي اني ابيع حصاني - باي قيمة يباع جوز جلد (skins) كبار - بميتين قرش - ينبعش قمع في هذه القرية - بكم يباع تقدرش تجيب لنا منه - نقدرش نبعت جانب منه - قول للفلاحين يجيبوا لنا شئ نأكله - تخلصهم مليح ما يخافوش - جيب لنا ثلاثة جمال (camels) بالكري - شوف لنا خمسة حمير - البهايم الي جبتهم لنا اغلهم ما عندهم شقوة - فيهم ثلاثة جمال واربعة بغال ما يليقوش للخدمة ياتزم تجيب لنا غيرهم - قوم نذهب للسوق - روح بنا نتفسح - روح دغري ولا تقف في الطريق - اوي نعم يا سيدي ما اقف ولا في مكان - روحوا الي البيت لكن روحوا دغري وقوام - قوم واقف علي حيلك (stand up)

Exercise 56.

أنا عن قريب (soon) اروح الي بلدي - بلدك بعيدة من هنا - نعم يا سيدي هي بعيدة - ينراخ في البحر او في البر - ينراخ في البر - تروح راكب او ماشي - فروح راكبين لانه ينراخ في الجبل - جيب لي شوية نار - ايش تريد تعمل بها - أريد أسخن (to dry) الفرشة - هات العلبة التي فيها الابرو والمقص (scissors) - ايش تريد تعمل بها - اعوزهم اريد اخيط (to sew) بالحبر (silk) هذه الطقبة (skull cap) - ايش تعملوا - هنا ما يليق بمقامكم - هو رجل مشهور في الحرب بين الشجعان - اهلاً وسهلاً - حلت البركة بقدمكم - لنا زمان ما شغفناكم - اشتقنا اليكم - تفصل استريح - الله يزيد فضلك - الذهب لا يتغير من هوا واذا تغير يكون تغيرة قليل - الحديد المبيض يقال له تنك - اذا مزجنا الرمل والقلي بالنار يتكون منها الزجاج - الحرارة تغير صورة الماء وتصددها (causes it to rise) بخاراً (mist) - تتميز من النجوم عشرة سيارة (planets) لانها

تنتقل عن مواضعها و يقال لها الكواكب - اذا ظهر القمر بجانب الشمس يقال له هلالاً - النحاس من الاشياء السميّة فلجل ذلك يحتاج الي تبييض (whiten) بالتصدير - الزاير (visitor) في قبضة (grasp) المزور - الاحمر المعتاد يصبغ (is dyed) بجدر (root) القوة - من هو الذي تقول انه معتاد يطلب الصدقة - نور القمر مكتسب (is derived) من الشمس - انظر ماذا يفعل المضيف مع الضيف - للرير يؤخذ من دود صغير يررب (reared) في بيوت حتي يصير شرانق (cocoons) ثم يعود فراشاً ايضاً وهذه الشرانق يطلع منها للرير

Exercise 57.

I heard, yesterday, from prince Hassan's agent (وكيل), that you had sold all your property in Upper Egypt (معيد), and were going to settle in Cairo. No, I have not sold anything yet, as I cannot get a good price for it. What has become of your brother Zeid, who was formerly (سابقاً) a servant at the English consulate? I do not know; he went away with Mr. M——, the English consul at Souakin, last year, and we have had no news of him since then. Have you heard that Mr. M—— was killed by the rebels (عصاة)? perhaps your brother was with him. God forbid! that such a misfortune should have occurred (حدث). It is said, that the soldiers do not wish to leave the town, and that they are afraid of being cut to pieces. I think that people who say that, calumniate them. Do you know if the troops will go to Berber by land or by sea? I believe that they will go up (يطلعوا) the Nile in boats as far as Assuan, and march (يمشوا) from thence by land. I was busy all night at my book, and I am still writing. Well, my man, what do you want? I want to enter your honour's service as groom; I know all about horses, and I have a very good character (شهادة) from my last master.

Story 10.

A certain feeble old man having gathered a load of wood in a forest (حش), was carrying it to his own house. After having gone some distance, the old man became very tired, and having thrown down the burden from his back, he began to cry out,

'O Angel of Death, deliver me from this misery !' At that very instant the Angel of Death stood before him, and said, 'Why have you called me, and what do you want with me?' On seeing this frightful figure, the old man, trembling, replied, 'O my friend, be pleased to assist me, that I may lift this burden once more upon my shoulder ; for this purpose only have I called you.'

Conversation.

حسن افندي خذ نص بلوكك السواري هناك ناحية البلد في الجورة و دّور علي المطرح الي فيه النخل من وراء التربة *ḥassan effendi, khudh nuṣṣ bulukak es-sowāree henāk nahiet-el-balad fee'l-goorah wa dawwar 'ala el-maṭraḥ illee feeḥ en-nakhl min warā et-tur'ah, Hassan Effendi, you will take your half-troop through the village down in the hollow, and search the date groves beyond the stream.*

اعمل اي اذا كنت اشوف العدو هناك *a'mil ay izā koont ashooḥ el-'adōo henāk, what am I to do if I find the enemy there ?*

لازم ترجع علي البلد تفلي العساكر بتوعك ينزلوا من علي الخيل و توضعهم لاجل ما تستر سكة للجائين علي المقطع *lāzim terga' 'ala'l-balad tekhallee el-'asākir b'too'ak yenziloo min 'ala el-khaṣil wa tooḍa'hoom liagl mā testur sikket el-gāyeen 'ala'l-makṭa', you will fall back on the village, dismount your men, and place them so as to cover the approaches to the ford.*

LESSON XXVII.

II. INFIRM OR IMPERFECT VERBS (*continued*).

8. Verbs with , or ي as 3rd radical.

203. The infirm verbs, of which the third radical is , replace it by ا in the 3rd pers. sing. of the preterite, when the second radical

is pronounced with (ـَ), ex. غزا *ghaza* instead of غزو (غَزَوْ), he made a foray, raid; but if the vowel of the second radical is (ـِ), then the و is replaced by ي, ex. رَفِيَ *raḏa* in place of رَضُو (رَضَوْ), he agreed, or was pleased. The verbs, of which the third radical is ي, retain it, ex. رَمَى *rama*, he threw; but this is, however, changed into ا, when it is followed by a pronominal suffix, ex. رَمَانِي *ramānes*, he threw me, رَمَاهُمْ *ramāhoom*, he threw them, instead of رَمَيْنِي, رَمَيْهُمْ, which latter, however, do sometimes occur.

204. The conjugation of these verbs is as follows:

Preterite.

غزا <i>ghazā</i> .	رَفِيَ <i>raḏa</i> .	رَمَى <i>rama</i> .
غَزَتْ <i>ghazet</i> .	رَضِيَتْ <i>raḏiet</i> .	رَمَتْ <i>ramet</i> .
غَزَوْا <i>ghazarūt</i> .	رَضِيَتْ <i>raḏiet</i> .	رَمَيْتَ <i>ramait</i> .
غَزَوْنِي <i>ghazarutee</i> .	رَضِيَتْ <i>raḏietee</i> .	رَمَيْتَنِي <i>ramaites</i> .
غَزَوْتَ <i>ghazarut</i> .	رَضِيَتْ <i>raḏiet</i> .	رَمَيْتَ <i>ramait</i> .
غَزَا <i>ghazaru</i> .	رَضُوا <i>raḏoo</i> .	رَمَوْا <i>ramoo</i> .
غَزَوْتُمْ <i>ghazarutoo</i> .	رَضُوا <i>raḏeetoo</i> .	رَمَيْتُمْ <i>ramaitoo</i> .
غَزَاؤُنَا <i>ghazaunā</i> .	رَضِينَا <i>raḏeenā</i> .	رَمَيْنَا <i>ramainā</i> .

Aorist.

يَغْزُو <i>yaghzoo</i> .	يَرَفِي <i>yaraḏa</i> .	يَرْمِي <i>yarmes</i> .
تَغْزُو <i>taghzoo</i> .	تَرَفِي <i>taraḏa</i> .	تَرْمِي <i>tarmes</i> .
etc.	etc.	etc.

Imperative.

اغْزُ <i>ughzu</i> .	ارْضَ <i>irḏa</i> .	ارْمِ <i>irmes</i> .
اغْزُوا <i>ughzoo</i> .	ارْضُوا <i>irḏau, irḏoo</i> .	ارْمُوا <i>irmoo</i> .

Present Participle.

غَازِي <i>ghāzee</i> .	رَاضِي <i>rāḏes</i> .	رَامِي <i>rāmes</i> .
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Passive Participle.

مَغْزُوءٌ <i>maghzuoo</i> .	مَرْفُوعٌ <i>marḏes</i> .	مَرْمُوعٌ <i>marmes</i> .
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205. The above paradigms of verbs, with *ج* as third radical, are scarcely used at all in the vernacular; but they are much more frequently treated like verbs with *ي* as third radical; for instance, one says دعا *da'oo*, they have called, and not دَعَا *da'aoo*; يدعي *yed'i*, he calls, and not يدْعُر *yed'u*. In the 3rd pers. plur. of verbs with *ي*, the vernacular pronounces رما *ramoo*, not *ramao*. In the 2nd and 3rd pers. plur. aorist of the same class of verbs, the pronunciation may be either يرموا *yarmoo*, ترموا *tarmoo*, or يرميوا *yarmiio*, ترميوا *tarmiio*. In the imperative, the common form is ارمي *irmi* instead of ارم *arm*. In the passive part. مرمي *marmiye*, the sound of the *ye* is lost, and it is pronounced *marmee*. After لم *lam*, the final *ي* of the aorist is omitted, ex. لم يرق *lam yarqa*, he does not or did not agree; لم يرم *lam yarmee*, he does not or did not throw; ex.

جري اي *gara ay*, what has happened?

كري لي بيته *kara lee bail'hoo*, he has let me his house.

كرت هذه الاوضة *karait hâzee el-owḷah*, I have hired this room.

ما لقيتوش في البيت *mâ lakaitoosh fee'l-bait*, I did not find him at home.

رمت كتابها من الشباك *ramet kitâb'hâ min esh-shibbâk*, she threw her book out of the window.

انت نسيت اسمه *ente neseet ism'hoo*, you have forgotten his name.

الرجل دا يمشي بالعجل *er-râgul da yemshee bi'l-'agal*, this man goes quickly.

البنات دي تمشي علي مهلها *el-bint dee temshee 'ala mahl'hâ*, this girl goes slowly (at her ease).

ما تجريش كنا *mâ tegreesh kidhâ*, do not run so!

ما ترموش الرمل في الماء *mâ tarmoosh er-raml fee'l-mâ*, do not throw any sand into the water!

كم يسوي الرطل *kâm yeswa er-raṭl*, how much is it a pound?

يسوي أربع قروش الرطل *yewa arba' koroosh er-raṭl*, it is four piastres the pound.

لا تنس الكتاب *lâ teneṣ el-kitâb*, don't forget the book!

امشي و اعمل شغلك *imshee wa a'mal shughlak*, go and do your work!

امشوا روحوا الي البيت *imshoo-rooḥoo ila'l-bait*, be off home !
 فين ماشي انت *fain māshee ente*, where are you going ?
 انا راضي به *ana rāḍee b'hee*, I agree to it.

206. The *derived forms* are all written and pronounced with ي as the third radical.

Examples.

II. اعطيته حق البضاعة *a'tait'hoo ḥaḳḳ el-buḍḍ'ah*, I have given him the value of the goods.

اعطوا له شهرية خمسين قرش *a'ḥoo l'hoo shahriyah khamseem ḳirsh*, give him fifty piastres a month.

The aorist of the II. Form, which should be يُعْطِي *yru'tee* as it is derived from اعطى *a'ta*, is pronounced *ya'tee* in the vernacular; ex.
 اعطيك البغلة دي بمية قرش *a'teek el-baghlah dee b'miyet ḳirsh*, I will give you this mule for 100 piastres.

نعطيكم الاجرة بتاعكم كل يوم *na'teekoom el-ugrah biḍḍ'koom kull youm*, we will give you your wages every day.

اعطيني (اعطني) قدح موية *a'teenee ḳadah mowyah*, give me a cup of water!
 اعطينا حتى نشرب *a'teena ḥatta nashrab*, give us to drink !

In Egypt they also say :

إديني رطل سكر *iddeenee ratl sukkar*, give me a pound of sugar !
 إديني كباية موية *iddeenee kubḍayet mowyah*, give me a glass of water !

III. كنت صليت قبلك *koont' ḥallait ḥablak*, I had addressed my prayer before you.

يملي علي عيون الناس *yusallee 'ala 'uyoon en-nās*, he prays before the eyes of men.

ماذا تسموا هذا الشي *māza tusammos ḥāza esh-shay*, what do you call this ?

دود يسمي قرمز *dood yusamma kirmiz*, a worm called Kermes.
 انام القهوة ما تخليني انام *el-ḳahwah mā tekhalleeenee anām*, coffee does not allow me to sleep.

خليني اروح *khalleenee arooḥ*, let me go !

ورينا الطريق *warreend et-tareek*, show us the way !

IV. كيف تلامي حالك *kaif tulāḡee ḥālak*, how do you find yourself?
 أأقي حالي أحسن اليوم *ulāḡee ḥālee aḥsan el-youm*, I find myself
 better to-day.

كم قرش يساوي الجنية *kam ḡirsh yusāwee el-ḡuineh*, how many piastres is a sovereign worth?

البغلة دي تساوي ثلاثين جنية *el-baḡḡlah dee tusāwee ʿlāḡeen ḡuineh*, this mule is worth thirty pounds.

V. أمس الظهر توفي صاحبي *ams eḡ-ḡuhr tewaffa ṣāḡibee*, my friend died yesterday at noon.

كنت ترجيت الأمير *koont taraggait el-ameer*, I had begged the emir.

أترجاك ان تفعل لي حاجة *aṯ'ragḡāk ann taḡḡee lee ḡāḡah*, I beg you to do something for me.

VI. تعال عندي الساعة سبعة *ta'āl 'andee es-sā'ah sab'ah*, come to me at seven o'clock.

تعال هنا *ta'ālee heneh*, come (f.) here!

تعالوا بدري في الوقت *ta'āloo bedree feṣ'l-waḡt*, come early, punctually!

VII. ينرا في البحر او في البر *yenraḡ feṣ'l-baḡr ow feṣ'l-barr*, will one go by sea or land?

بكم ينكري للجمال عندكم في النهار *bi-kām yenkaree el-gamal 'and'koom feṣ'neḡār*, for how much is a camel hired by the day with you?

VIII. بكم اشتريت الصندوق *bi-kām ishtarait eṣ-ṣandoḡḡ*, for how much did you buy the box?

اشتريته باثنا عشر قرش *ishtarait'hoo b'efnāsher ḡirsh*, I bought it for twelve piastres.

روح اشترى شوية نبيذ *rooḡ ishtaree shwyyet nebeeḡḡ*, go and buy some wine!

يبتدي يمشي *yebtadee yemṣhee*, he begins to go.

X. استكريت منه بغلته *istakrait min'hoo baḡḡḡet'hoo*, I have hired his mule from him.

يستعفي من الخدمة *yesta'fa min el-kḡidmah*, he is taking his discharge from service.

Exercise 58.

الدار التي تسكن فيها والتي رابحين لها بعيدة من هنا - فروح ماشيين
والا راكبين - ما نسيناش وعدنا - كنت اظن انه يرقي - ما كانش راضي
به - أنكري مني بيتي - انا كريت له بستاني - قد ايش يسوي هذا الجوخ -
يسوي عشرين قرش الذراع - انت لك ساعة كويسة مليحة - في الخدمة
or جبا يا سيدي المكرم - كثر خيرك لكن كم تسوي كم دفعت (paid) ثمنها -
الحاجة باعها بثلاثين جنية - ماهي غالية وهي ساعة كويسة - ان كان تعجبك
تحت امركم - اشكر فضلك مانيش عاوزها يا سيدي - القاصي اشترى جنية
جارة بالف درهم - بكم اشتريت الحصان دا - اشترت بميتين جنية - بكم تباع
لي للعمار دا - دا غالي علي ما اقدرش اشتره - لو كان معي فلوس كنت
اشترت الكتاب دا - اشترتوا خمسين ذراع قطيفة (velvet) سعر الذراع مية
قرش - لما تباع كامل بماعتنا (our goods) تشتري لنا بحقها مسمار (nails) -
ما تلتقوش في البيت بكرة - تحت السفرة تلتقي الكتاب - ايتي بتدي
الدروس - استنيت ساعة كاملة - ما تخليناش نستاك - استناني النهار دا الساعة
تسعة - بكم بعث انت حصانك - انا بعث حصاني بالف قرش - انت قلت
لي بالامس جملة مرار (times) ولكني نسيت اليوم - ما ذا سمو الولد - سموه
يعقوب ابن عبد الله ابن زيد

Reading Exercise 4 (continued).

هَذَا كُلُّهُ كَانَ يَحْسِبُهُ فِي يَدَيْهِ وَ طَبَقَ
basket and his mind in it reckons he he was it all this
الرَّجُلَ بَيْنَ يَدَيْهِ بِأَلْفَةِ دِرْهَمٍ ثُمَّ إِنَّهُ
he indeed then dirhems 100 by his hands between glass the
حَسَبَ وَقَالَ وَإِذَا صَارَ مَالِي مِائَةً
100 my money has become when and said and reckoned
أَلْفِ دِرْهَمٍ فَعِنْدَ ذَلِكَ أَبْعَثُ الدَّلَالَاتِ فِي
in female brokers I send that at then dirhems 1000

الْمُلُوكِ بَنَاتِ أَخْطَبُ وَ الْحُطْبِ
 the kings daughters (of) demand in marriage and weddings
 عَنِ الرَّزَّاءِ وَلَا سِيَّما وَزِيرَنَا فَقَدْ بَلَغَنِي عَنْ
 of it me reached as our vizier especially the viziers and
 بِنْتِ إِنَّهَا كَامِلَةُ الْأَوَامِبِ بَدِيعَةُ
 (of) wonderful descriptions (of) perfect she that his daughter
 لِّلنَّسِ مَلِيحَةُ الْأَطْرَابِ وَ أَمِيرُهَا أَلْفَ دِينَارِ
 dinars 1000 her offer and parts the beautiful (of) beauty

All this he reckoned in his imagination, with the basket of glass before him of 100 dirhems. Then he still computed in his mind, and said, 'When it shall become a capital of 100,000 dirhems, then upon that I will send out female brokers in marriage, and I will demand in marriage daughters of kings and viziers; particularly of our vizier, as it is reported to me concerning her, that she is perfect in accomplishments, wonderful in beauty, and graceful in shape; and I will offer to her a portion of 1000 dinars.

Exercise 59.

Why do you not come and live at Cairo? The houses are too dear for me, and I cannot afford to hire a flat (شقة). But you could live at an hotel (خمارية), and then you would be saved (يتوفر عليك) all the trouble of housekeeping (تعيب البيت). I do not like hotel-life (عيشة الخمارية), there is too much change and noise. Did you find Sayyid Bey at home, when you called? No, the servants told me that he had gone to Helouan for three days for the baths. What is the matter with him (ماله)? I am not quite sure, but I have heard that he suffers (يعانى) a good deal from rheumatism (وجع المفاصل). Have you brought me the book from the library (مكتبة) which I asked you for yesterday? I am so sorry (متأسف), but I forgot all about it, I was so busy. Never mind, bring it with you to-morrow. Always throw the balls to the gentleman who is going to strike the ball first. The net (شبكة) is too low (واطية), we

must make it higher. Tell the gardener (جناني) to sweep and roll (يحدل) the tennis-court, and to throw down some fresh sand, as we are coming to play to-morrow.

Story 11.

One day an ox was grazing (يرعى) in a field (حقل) in which several young frogs (مفادع صغيرة) were playing. By chance (بالمصادفة) one of the young frogs was crushed (انهرس) under the foot of the ox, and died; so the other frogs then went home, and told their mother what had occurred. They then said, 'O mother, we never before saw so large an animal.' On hearing this, the old frog (مفدعة) having distended (نفخت) her belly very much, said, 'Is he as large as this?' The young ones replied, 'Assuredly, he is much larger than that.' She then, having distended herself twice as much (قد مهي نوبتين), said, 'Is he so large?' They answered, 'O mother, he is a thousand times larger.' The old frog, however (كيفما كان), through pride, continued (استمرت) to distend her body more and more (أكثر فأكثر), till at last her skin burst (انشق), and she died.

Conversation (continued).

ما تنساش تعمل قرائك في *mā tensāsh ta'mil qarānik fee haiḥān el-*
 حيطان البيوت و حط *buyoot wa ḥuṭṭ el-khail fee m'hall mā*
 الخيل في محل ما حدش *ḥadd'sh yeshooḥ'-hoom walākin moosh*
 يشوفهم ولاكن مش بعيد *ba'eed*, take care to loophole the walls of
 the houses, and place your horses under
 cover, but close at hand.

حقاً اذا كان العدو يجيب *ḥaḥḥān izā kān el-'adoo yegeeb fubgiyah mā*
 طوبجية ما يمكنيش ابدأ *yimkinneesh abadan afdāl hendāk*, but if
 افضل هناك *the enemy bring up artillery, I shall never*
 be able to stop there.

اذا كان يعمل كذا لازم ترجع *izā kān ya'mil kedha lāzīm terga' li'l-imdā-*
 للمداينة و تستني لما *diyāh wa testanna lemma yegoo el-medāff*,
 بجوا المدايع *in that case you must fall back on your*
 supports, and wait for the guns to come up.

LESSON XXVIII.

III. HAMZATED VERBS.

207. Those verbs are called Hamzated Verbs, of which one of the radical letters is an *h* with the sign (ـَ) above it, and they are divided into three classes, according as this *h* is either the first, second, or third radical.

208. Those which have *h* as the first radical, such as أَخَذَ *akhadh*, he took, أَكَلَ *akal*, he ate, أَمَرَ *amar*, he ordered, are regular in the *preterite*. The *ao*rist ought, therefore, to be يَأْخُذُ *ya'khudh*, تَأْخُذُ *ta'khudh*, etc. etc.; but in the vernacular, however, the *h* is prolonged into *h*, thus :

Aorist.

يَأْخُذُ *ya'khudh*, he takes.

تَأْخُذُ *ta'khudh*, she takes.

تَأْخُذُ *ta'khudh*, thou (m.) takest.

تَأْخُذِي *ta'khudhee*, thou (f.) takest.

أَخَذَ *akhadh*, I take.

يَأْخُذُوا *ya'khudhoo*, they take.

تَأْخُذُوا *ta'khudhoo*, ye take.

نَأْخُذُ *na'khudh*, we take.

Imperative.

خُذْ *khudh*, take (m.) thou.

خُذِي *khudhee*, take (f.) thou.

خُذُوا *khudhoo*, take ye.

Participle Present.

آخِذٌ *akhidh*, taking.

The imperative of the above three verbs is as follows: خُذْ *khudh*, take! كُلْ *kul*, eat! اْمُرْ *mur*, order! which are shortened forms of اُخِذْ, اْكُلْ, اْمُرْ.

209. If, however, the *h* is in juxtaposition to another *h*, as above in the 1st pers. sing. of the aorist, and in the present participle, then the two are replaced by *h*. This also occurs in the II, IV, and VI. Forms :

	Pret.	Aor.	Imp.	Part.
IV.	آخَذَ <i>akhadh</i>	يُؤْخِذُ <i>yoo'akkhidh</i>	اِخْذِ <i>akkhidh</i>	مُؤْخِذٌ <i>moo'akkhidh</i>
Vulgar	وَآخَذَ <i>wakhadh</i>	يُؤْوَخِذُ <i>yuwakkhidh</i>	وَإِخْذِ <i>wakkhidh</i>	مُؤْوَخِذٌ <i>muwakkhidh</i>
VI.	تَأَخَذَ <i>taakhadh</i>	يَتَأَخَذُ <i>yetaakkhidh</i>	تَاخْذِ <i>taakhadh</i>	مُتَأَخِذٌ <i>mutaakkhidh</i>
Vulgar	تَوَاخَذَ <i>tawakhadh</i>	يَتَوَاخِذُ <i>yetawakkhidh</i>	تَوَاخْذِ <i>tawakhadh</i>	مُتَوَاخِذٌ <i>mutawakkhidh</i>

210. If the **أ** stands after a (ـ), then it is changed into **و**.
Thus in the aorist and participle of the II. and III. Forms:

	Pret.	Aor.	Imp.	Part.
II.	أَخَذَ <i>akhadh</i>	يُؤْخِذُ <i>yookhidh</i>	اِخْذِ <i>akkhidh</i>	مُؤْخِذٌ <i>mookhidh</i>
III.	أَخَذَ <i>akkkhadh</i>	يُؤْخِذُ <i>yoo'akkkhidh</i>	اِخْذِ <i>akkkhidh</i>	مُؤْخِذٌ <i>moo'akkkhidh</i>

In the vulgar tongue they say **يُؤْخِذُ** *yookhidh* in place of **يُؤْخِذُ** *yoo'khidh*, and **مُؤْخِذٌ** *mookhidh* for **مُؤْخِذٌ** *moo'khidh*.

211. If the **أ** stands after a (ـ), then it is changed into **ي**.
Thus in the VIII. Form we have **اِئْتَخِذْ** in place of **اِئْتَحِذْ**. In this case, however, the **ي** is elided, and in its place the characteristic **ت** of the VIII. Form is doubled:

	Pret.	Aor.	Imp.	Part.
VIII.	اِئْتَخَذَ <i>ittakhadh</i>	يَتَتَخِذُ <i>yettakhidh</i>	اِئْتَخِذْ <i>ittakhidh</i>	مُتَتَخِذٌ <i>muttakhidh</i>

212. The *passive* of the I. Form is as follows: Preterite أَخَذَ *ukhidh*, Aorist يُؤْخَذُ *yookhadh*, Participle مأخوذ *mākhoodh*.

In the vulgar tongue they say يؤخذ *yookhadh* in place of يُؤْخَذُ *yoo'khadh*, and مأخوذ *mākhoodh* for مأخوذ *mā'khoodh*.

Examples.

مَنْ اخذت هذا الكتاب *mimmeen min men* *akhadht hāza el-kitāb*, from whom hast thou taken this book?

اخذنا فلوس بالاستدانة *akhadhnā feloos bi'l-istidānah*, we have taken money on loan.

بكم آخذ هذا الكتاب *bi-kām akhudh hāza el-kitāb*, for how much do I get this book?

ياخذ عربية *yākhudh 'arabiyah*, he takes a carriage.

ناخذ من غير فلوس *nākhudh min ghair feloos*, we will take it without payment.

خذ شوية زبدة *khudh shwayyet zibdah*, take a little butter.

خذوا هذين الدرهمين *khudhoo hāzain ed-dirhemain*, take these two dirhems.

الوز والبطة يؤخذ منها الريش *el-wizz wa'l-batt yookhadh minhā er-reesh*
والبيض *wa'l-baid*, the goose and the duck,
feathers and eggs are taken from them.

The following verbs are of the above form:

أَسَرَ *asar*, he captured. أَبَى *aba*, he refused.

أَجَرَ *aggar*, he let (for hire). أَبَى *anif*, he hated.

أَمَلَ *ammal*, he hoped. أَفَلَ *afal*, he set (as stars).

213. Those verbs which have أ as second radical, like سَأَلَ *sa'al*, he asked, vary only very slightly from the vulgar forms:

Pret.	سَأَلَ	Aor.	يَسْأَلُ	Imp.	اسْأَلْ or سَلْ	Part.	سَائِلٌ
	<i>sa'al.</i>		<i>yes'al.</i>		<i>is'al or sal.</i>		<i>sa'il.</i>

يسأل and يسأل are also written instead of يسأل *yes'al*.

In those cases in which the أ should itself receive the vowel sound of either a (ـَ) or a (ـِ), then the أ is changed into و and ي respectively; hence the Passive Part. is مَسْوُول or مَسْوُول *mas'ool* instead of مَسْأُول, and the Passive Pret. سُوِيَ *su'il* instead of سَأَلَ *su'ool*, Aor. يَسْأَل *yus'al*, Part. مَسْوُول *mas'ool*.

The following verbs are of the above form :

رَأَسَ *ra'as*, he headed.

لَأَلَّ *la'la*, he shone.

رَأَفَ *ra'af*, he pitied.

سَاءَمَ *sa'im*, he wearied of.

رَأَى *ra'a*, he saw.

214. The verbs, whose third radical is أ , are treated in the vulgar tongue like those, of which the third radical is ي , thus: قرَأَ *kar'a*, he read, makes قرَأْتَ *karait*, thou hast read, in place of قرَأْتِ *kara't*, and قرَأْتُمْ *karailoo*, ye have read, in place of قرَأْتُمْ, etc. etc., Aor. يقرأ or يقرئ *yekra*; بدأ *beda*, he began, Aor. يبدأ or يبدئ *yebda*.

The following verbs are of the above form :

بَارَأَ *bar'a*, he recovered.

جَارَأَ *gar'a*, he ventured.

هَنَّأَ *hann'a*, he congratulated.

Exercise 60.

في أي ساعة تأخذ المطرش (emetic) - آخذ بكرة بدري - آخذ عربية -
أخذك علي طرفي - ما آخذ خاطر عبي - ناخذ معنا حمامة للأكل - ما ندخلش
من غير فلوس - آخذ في جيبك رغيف (loaf) غيش - آخذ شوية لبن - كوا
واشربوا - آذوا هذه الفلوس - النيلة (indigo) تؤخذ من عصير (juice) نبات -
غالب النباتات تأخذ غذاها (nourishment) من انماها (fruits) وجدورها
(roots) وكذلك تؤخذ منها الادوية (medicines) - المعادن التي يتخذ منها
للديد تكون مادة ممتازة (mixed) بالتراب الاحمر - الحلي المتخذة من الفضة
فيها الخمس من النحاس - العصاة (rebels) أسروا كثيراً من جيشنا - القبطان

أمرني ان أجبي عنده بكرة وأبدأ بالشغل ولكن أنا ما قدرت أجبي قبل دي
 الوقت - العيان برأ وأنا هتأته بالسلامة - من يجزأ ان يقاوم (resist) الميري
 (government) - الله يتراءف علينا كما يتراءف الاب علي ابنه - تشكلت
 (formed) الوزارة النهار دا وترأسها نوبار باشا - انا بدأت في تعلم اللغة العربية
 وعما أقرأ في الكتاب الجديد - رياض باشا أبني قبول الوزارة الا تحت شروط
 (conditions) - سمعت ان جاري أجرة شقة من بيته ويريد يأجر الثانية -
 لا تسألني عن الاخبار النهار دا لا نها زي الوقت (pitch) - حضرتك أنستنا
 (pleased) - الله يُأنسك

Reading Exercise 4 (continued).

فَإِنْ رَضُوا كَانَتْ وَ إِلَّا أَخَذْتُهَا عَلَيَّ
 upon her I took if and not and was they consent if and
 رَغِمَ أَنْفُ أَبِيهَا إِذَا حَمَلَتْ
 she has got when and her father nose (of) putting in the dust
 فِي بَيْتِي أَشْتَرِي عَشْرَةَ خُدَّامٍ وَغَارَ قَمَّ
 then young servants ten I will buy my house in
 أَشْتَرِي كُسُوَ الْمُلُوكِ وَ سَرَجًا مِنْ ذَهَبٍ مُرَصَّعًا
 set gold of saddle and kings robes (of) I will buy
 بِالْجَوْهَرِ الْمُثَنَّى ثُمَّ أُرَكِّبُ الْمَمَالِيكَ خَلْفِي
 me behind attendant I make ride then valuable jewel the with
 وَ قُدَّامِي وَ عَنْ يَمِينِي وَ شَمَالِي إِذَا
 when and my left and my right on and me before and
 رَأَى قَامَ لِي وَ أَقْعَدَنِي مَكَانَهُ وَ
 and his place caused me to sit and me for stood me he saw
 قَعَدَ هُوَ دُونِي لِأَنِّي صَهْرٌ
 his son-in-law I because me below he sat

'And if they consent, let it be; but if not, I will carry her away, in defiance of her father's anger, by force; and when she has entered my house, I will purchase ten young slaves for her; afterwards I will buy princely robes, and a saddle of gold, studded with jewels of value. Then I will cause the servants to ride behind and before me, and on my right hand, and on my left; and when he sees me he will stand before me, and will cause me to sit in his place, and place himself below me, because I am his son-in-law.

Exercise 61.

Have you taken the two books, which were in the cupboard upstairs behind (وراء) the door in my room? Yes, I took them this morning with me to school, and gave them to the wife of our master. What did he say? He said that he was much obliged to you, but they were not the books he wanted. Very well, ask him to-morrow, when you go again, to tell you what books he wants. I must begin to study Arabic hard, or I shall never know anything about it. I think that you already know a good deal; how long have you been learning? About four months now; but I have very little spare time for reading. Here, my good woman, take these four piastres; I am sorry (حزنان) that I cannot help you more. May God increase the length of your Honour's days, and give you every prosperity! I wish he would begin to tell me his business, for I have an important engagement (اتفاق), and must go out at once (حالاً).

Story 12.

In the house of a certain person, a bag of money was stolen (انسرق). The owner of the money gave information to the judge of the city. The judge immediately called before him all the people of the house; but after much investigation (تفتيق) he was unable to detect (يبيّن) the thief (حرامي). At last he said to one of them, 'This night I will give each of you a stick one cubit in length, and it will so happen that the stick of him who is the thief will become one inch (فيرا) longer than those of the rest.'

Having thus spoken, the judge gave each a stick, and dismissed (سبب) them. During the night, the thief, being afraid, said to himself, 'If I cut off one inch from my stick, in the morning it will be the same length as the rest.' Thus, having considered, he cut off an inch from his stick, and next day attended along with the others before the judge. The judge, having looked at the sticks (عمي), thus discovered (اكتشف) the thief.

Conversation (continued).

انا شائف طلائع العدو جاتين *ana shâif talâ' el-'adoo gâyeen dilwaqtée*
 دلوقتي علي اللقطة العالية هناك *'ala el-hittat el-'âliyah hendâk 'ala esh-*
 علي الشمال *shemâl*, I can see the enemy's vedettes
 coming over the rising ground to the
 left, now.

يا اونباشي ارجع انت بالدرتعل *yâ onbâshee irga' ente bi'd-deurtena'l wa*
 و قول لليوزباشي حكمدار *kool li'l-yoozbâshee hikmadâr el-imdâ-*
 الامدادية يجي هنا بالغار *diyah yegee hendâ bi'l-ghâr*, gallop back,
 corporal, and tell the captain in com-
 mand of the support to come up at
 the trot!

فترق انفارك شرخجية و خليمهم *farriḥ anfârak sherkhagiyyah wa khalli-*
 ينزلوا و يفرّبوا النار *hum yenziloo wa yaḡṡrabo en-nâr*,
 throw out your men as skirmishers;
 make them dismount, and open fire!

اركبوا ثاني و اجتمعوا و استروا *irkaboo tânee wa igtam'oo wa usturoo*
 جناح شمال أكنجي اورطة *genâḥ shemâl ikeengees orṭaḥ*, mount
 and re-form, and cover the left flank
 of No. 2 squadron.

قلنجي شك - اشكين - الغار *kalingee shekk—ashkeen—il-ghâr—dour-*
 درتعل - هجوم *tena'l—hugoom*, draw swords—walk
 —trot—gallop—charge.

يا بروجي اضرب نوبة الرجوع *yâ buroogee idrēb naubet er-rugoo' wa'l-*
 والاجتماع *igtimâ'*, trumpeter, sound the recel
 and rally.

LESSON XXIX.

ON CERTAIN IRREGULAR VERBS.

215. جاء *gā* (in place of جَاءَ), he came, is treated in the following manner:—

Preterite.

جاء <i>gā</i> , he came or has come.
جاءت <i>gā'et</i> , she came or has come.
جيت <i>geet</i> , thou (m.) camest or hast come.
جيتي <i>geetes</i> , thou (f.) camest or hast come.
جيت <i>geet</i> , I came or have come.
جاءوا <i>gā'oo</i> , they came or have come.
جيتوا <i>geetoo</i> , ye came or have come.
جينا <i>geend</i> , we came or have come.

Aorist.

يجي <i>yeges</i> .
تجي <i>teges</i> .
تجي <i>teges</i> .
تجي <i>teges</i> .
أجي <i>agee</i> .
يجوا <i>yegoo</i> .
تجوا <i>tegoo</i> .
يجي <i>neges</i> .

Imperative.

أجي <i>igee</i> , come (thou).
اجوا <i>igoo</i> , come (ye).

Participle.

جاي - جايي *gāi*, coming.

But تعالى *ta'al*, تعالوا *ta'dloo* are more often used than the above form of the imperative.

Examples.

جاء عندى الساعة أربعة *gā 'andee es-sā'ah arba'ah*, he came to me at four o'clock.

ما جاش احد *mā gāsh aḥad*, nobody has come.

انا جيت بلاد الروم *ana geet b'lād or-room*, I came to Greece.

ما جيتش لآي *lay mā geet'sh*, why did you not come?

كلهم جاوا *kull'hoom gā'oo*, all have come.

احنا ما جيناش لك *ehnd mā geendash lak* or 'andak, we did not come to you.

يجي سنة *yeges senah*, it is a year ago.

تجي اي يوم اردت *teges ay youm arad't*, you will come any day you please.

اجي اخذك *ages akhudhak*, I will come and take you away.

قل لهم يجوا *kool l'hoom yegoo*, tell them to come.

من اين جاي *min ain gai* (Part.), whence comest thou?

216. *shā* (in place of شَيْءٌ), he wished, is less frequently used than *arād*, Aor. *yureed*. It is declined in the preterite like *جاء*; and the aorist is *yeshā*, *teshā*, etc. etc.

Examples.

ان شاء الله *in shā'ullāh*, if God will; I hope so.

ما شاء الله *mā shā'ullāh*, what does God wish! (expression of astonishment.)

كن كما شئت *kun kamā sheet*, be thou as thou wishest.

افعل ما شئت *if'al mā sheet*, do what thou wiltst.

افعل به ما تشاء *if'al b'hee mā teshā*, do with him as thou wiltst.

ما شاء الله كان وما لم يشأ لم يكن *mā shā'ullāh kân, wa mā lam yeshā lam yekoon*, what God wills, happens; and what he does not will, does not happen.

217. *ra'a*, he saw or considered, is less frequently used than *shāf*, Aor. *yeshoof*, and is declined as follows:

Preterite.

رأى *ra'a*, he saw.

رأت *ra'at*, she saw.

رأيت *ra'ait*, thou (m.) sawest.

رأيتي *ra'aitae*, thou (f.) sawest.

رأيت *ra'ait*, I saw.

رأوا *ra'oo*, they saw.

رأيتوا *ra'aitoo*, ye saw.

رأينا *ra'ainā*, we saw.

Aorist.

يرى *yara*, he sees.

تري *tara*, she sees.

تري *tara*, thou seest.

تري *taree*, thou seest.

اري *ara*, I see.

يروا *yaroo*, they see.

تروا *taroo*, ye see.

نرى *nara*, we see.

After لم *lam*, not, the ي of the aorist is elided; لم يَرِ *lam yara*, ex. فلم يَرِ احد *fa-lam yarahoo aḥad*, and nobody saw him.

The Imperative, or رَا, *rah*, see! fem. رَايَ *rai*; plur. رَاو *raoo* is not used.

The II. Form of رَايَ with the meaning of *letting somebody see*, i. e. *showing*, is as follows:

Pret.	أَرَى <i>ara</i>	Aor.	يُرَى <i>yures</i>
	أَرَتْ <i>aret</i>		تُرَى <i>tures</i>
	أَرَيْتَ <i>arait</i>		etc. etc.
	etc. etc.	Imp.	أَرِ <i>aree</i>

In place of the above form, which is only used in books, the vulgar tongue makes use of the following forms to express the verb to show:

Form	Preterite.	Aorist.	Imperative.
II.	أَوْرَى <i>aura</i>	يُورَى <i>yoorres</i>	أَوْرِ - أَوِرْ <i>aures</i>
III.	وَرَى <i>warra</i>	يُورَى <i>yuwarres</i>	وَرِ <i>warree</i>

The Passive of رَايَ is: Prot. رُيَ *rui*, Aor. يُرَى *yura*; ex.

رَأَيْتُ يَنَامَ *ra'ait'hoo yenām*, I have seen that he is asleep.

رَأَيْتُ مُنَاسِبَ *ra'ait'hoo mundaṣib*, I have found it proper.

يَا تَرَى أَيَّامِي يَرْجِعُ *yā tara emta yerga'*, Oh! you will see—
Idiomatic for, who knows—when he will return!

لَا يُمْكِنُ نَرَاهُ *lā yumkin nara'hoo*, we cannot see it.

وَرِّبْنِي الطَّرِيقَ *warreenes et-tareek*, } show me the way.
أَوْرِنِي السَّبِيلَ *aureenes es-sikkah*, }

اللَّهُ يُوْرِنَا وَجْهَكَ بِخَيْرٍ *allāh yureenā wagh'koom bi-khair*, may God
let us see your face again in safety!

218. أَتَى *ata*, he came. Prot. أَتَى *ata*, أَتَتْ *atet*, أَتَيْتَ *atait*, etc. etc.
Aor. يَأْتِي *yatee*, تَأْتِي *tatee*, etc. etc. Imp. أَتِ *atee*. Part. آتٍ *atee*.
مِنْ أَيْنَ تَأْتِيهِمُ الْفُلُوسُ *el-gum'ah el-ātiyah*, the coming week; *من أين تأتاهم الفلوس*
min ain tāteehoom el-feloos, where do they get this money from?

Verbs derived from Quadriliteral Roots.

219. Of the above verbs, there are only two forms in common use, which are conjugated in the following manner :

Form	Pret.	Aor.	Imp.	Part.
I.	سلطن <i>salṭan</i>	يسلطن <i>yusaltin</i>	سلطن <i>salṭin</i>	مسلطن <i>musaltin</i>
II.	تسلطن <i>tesaltan</i>	يتسلطن <i>yetesaltan</i>	تسلطن <i>tesaltan</i>	متسلطن <i>mutesaltin</i>

Examples.

يبصص الرجل في عينيه *yubashshir er-râgul fes 'ainehee*, the man peers with his eyes.

هذا من ثقله ما يتزعزع *hâza min fuql'hee mâ yeteta'ta'*, this (circumstance) is not to be shaken on account of its weight.

تتفرك هذه المادة *tetefarkâ' hâzee el-mâddah*, this substance makes a cracking noise.

The Vulgar Aorist.

220. With regard to the vulgar form of the aorist, which is formed, as shown in art. 131, by prefixing a ب to the aorist, and in the 1st pers. plur. a م, the following remarks may be offered :

a. Either the *first* syllable of the aorist is accented as in يكتب *yekṭob* (I. Form), يكتب *yuktib* (II. Form), in which case neither the ب nor م receive any vowel sound ; as,

ايش بتعمل *aish b'tef'al*, what art thou doing ?

ايش بينفع *aish b'yenfa'*, what is the good of it ?

منكتب *m'nekṭob*, we write.

b. Or the *first* syllable of the aorist is unaccented, in which case both the ب and م receive a vowel sound, which before the ي of the 3rd pers. is sometimes (ـي), and sometimes (ـى); ex.

ايش بيمير *aish bipeer*, what is going to happen ?

ايش بيفر *aish bidurr*, what harm is there ?

ايش يقول *aish bikool*, what does he say ?

منقول - منكم *menkool, menlumm*, we say, we collect.

ايش بتقولوا فيه *aish betkooloo feeh*, what do you say to it ?

ما بتطس *aineeyya mā bet'fuss*, my eyes do not see.

In Egypt this vowel sound of the ب in combination with the ا of the 1st pers. sing. is sounded like *d*:

انا ما بشوفش *ana mā bāshoof'sh*, } I see nothing.
 اانا ما بطشش *ana mā bāṭussish*, }

Exercise 62.

انا ارجع وخرى (late) النهار دا - الاب يجي متأخر الليلة دي - كان الملك يستأنس مع الوزراء - نحن في غاية الشوق الي الاستيتاس بك - آنستنا النهار دا - آنسونا هذه الليلة - لا تواخذنا (excuse) - انت غير مواخذ - أبي الي الآن ما جاء - لا بد انه يجي في هذه الساعة - جاء عندي الساعة سبعة - ما جاش عندي - انت اين ذهبت - انا طلبتك امس - انا ما جيت لك لان الطين والوحل كان كثير - انت جيت عندي الساعة اربعة - انا جيت بلاد النمسا في سنة الف وثمانية و ثلاثة وثمانين - لو كنت اعلم ما كنتش جيت وحدي - اتعد لبين ما اجي - اجي اخذك الساعة اربعة - كان يظن اني ما اجيش - تجش النهار دا - بالله عليك تجي - لك زمان كثير قاعد في هذه البلاد - يجي سنة - الحياط يجي بعد بكرة - الشتا قريب يجي

Exercise 63.

يعمل بموجب الاوامر التي تجيء من الوزير - من اين يجيهم المعاش (salary) - اريد انكم تجوا سوا لان ان كان تجي انت وحدك هو يفار - قل لهم يجوا ما يخافوش - يجي اربعة اشهر و انا هنا - ما انتاش جاي - من اين جاي - هو جاي من اسكندريا - نخلي هذا للجمعة الجاية - رأيت ابوي في المنام (sleep) - انا اتيتك ورأيتك عما تنام سهل رأيت أو سمعت مدة عمرك برجل

مثل هذا - رأيت قليل ناس عارفين كذا زينة - انا ما أرى الا بيت واحد -
 الوجه الذي نراه من القمر هو الذي نراه علي الدوام (continually) ولا نرى
 قط (never) للجهة الاخرى - مقدار جرم القمر عند ظهوره يري كأنه بمقدار جرم
 الشمس والنجوم لا تری الا كالنقط الالامعة (bright) لزيادة بعدها عنا نراها
 صغيرة - ان شاء الله كل حاجة تصير - ما شاء الله كان وما لم يشاء لم يكن -
 افعل بنا ما شئت - اطلب ما شئت - ان شئت فانا ادلك (direct) علي مكانه
 (house)

Reading Exercise 4 (continued).

وَ أَخَذَ مَعِيَ خَادِمَيْنِ وَ أَحْمَلَهُمَا كَيْسَيْنِ
 two purses them load and two servants with me I take and
 فِيهِمَا أَلْفَا دِينَارٍ لِلْمَهْرِ وَ أُمْدِي أَلْفَ دِينَارٍ
 dinars 1000 I give and for dowry dinars 2000 them in
 آخَرَ حَتَّى يَعْلَمُوا كِبَرَ نَفْسِي وَ صِغَرِ
 smallness and my soul greatness they know so that other
 الدُّنْيَا لِي عَيْنِي ثُمَّ أَتَصَرَّفُ إِلَى بَيْتِي فَإِذَا
 when and my house to I retire then my eye in world (of)
 جَاءَ أَحَدٌ مِنْ نَاحِيَةِ امْرَأَتِي وَهَبْتُ لَهُ وَ
 and him to I gave my wife (of) side from one came
 خَلَعْتُ عَلَيْهِ وَ إِنْ جَاءَ يَهْدِيهِ رَدَدْتُهَا
 I gave it back a present with came if and him upon clothed
 عَلَيْهِ ثُمَّ إِنِّي أَمَرْتُهُمْ بِإِصْلَاحِ
 arranging with command them I indeed then him upon
 شَأْنِي فَإِذَا فَعَلُوا ذَلِكَ أَمَرْتُهُمْ
 them I commanded that they did when and my state
 بِزِينَتِهَا وَ إِصْلَاحِ بَيْتِي
 my house arrange and to go in procession with her

'And I will take with me two slaves, and I will load them with two purses, in which will be 2000 dirhems, for her portion; and I will present 1000 dirhems afterwards, that they may know my generosity and my greatness of soul, and the littleness of the world in my eyes. Then I will return to my house; and if any one shall come on the part of my wife, I will present him and clothe him with a rich dress; and if he comes with a gift, I will give it him back. Then I will give them directions to set in order the things appertaining to my dignity. And when these things are performed, I will give them orders for the marriage night, and for the arrangement of my house.

Exercise 64.

Take these things upstairs to my room, and put them on the table. It is a long time since you were last in Cairo. Yes, I have been away in England, and travelling in Europe. It must be quite two or three years since you were in Egypt. Tell the doorkeeper to take the boy to school, and I will go myself to fetch him in the afternoon. Let us go and see the review (استعراض) of the Egyptian troops before the Khedive in the Abdin Square (ساحة). They march very steadily (مظبوطا) now, and appear to be very good soldiers. How many men do you think there are on parade (استعراض)? There are 4 battalions (اورط) of 6 companies (بولك) each, and every company is about 60 strong, so there are altogether 1440 men on parade.

Story 13.

One night a judge found in a book, that whoever has a small head and a long beard is a fool. The judge, having a small head and a long beard, said to himself, 'I cannot increase the size of my head, but I will shorten my beard.' He sought for the scissors (مقص), but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp, and set fire to it. When the flames reached his hand, he let go his hold (ساب), and the beard was entirely consumed. Thus the judge was overwhelmed with shame (خجل), because it only verified (تحقق) what was written in the book.

Conversation.

أنت تعرف كم عسكري في المدينة *ente ta'rif kam 'askeri fee'l-medeenah*
 وإذا كان كلهم عرب أو معهم ترك *wa iza kân kull'hoom 'arab ou*

ma'hoom turk, do you know how many soldiers there are in the town, and whether they are all Arabs, or whether there are any Turks with them?

أنا مش موكد طيب ولكن سمعت انه *ana moosh muwakkid tîyîb walakin*
 كان ثلاثة آلاف عسكري عرب في *samî't ann'hoo kân ʔlâʔet elâf*
 المدينة و خمسة مئة ترك في القلعة *'askeri 'arab fee'l-medeenah wa*

khamse-meeyah turk fee'l-kal'ah, I am not quite sure, but I heard that there were 3000 Arab soldiers in the town, and 500 Turks in the fort.

هل عندهم مونة و جفانة كفاية لثلاثة *hal 'and'hoom maoonah wa gaba-*
 اشهر *khânah kefâyah lee ʔlâʔet ash-*

hur, have they enough food and ammunition to hold out for three months?

LESSON XXX.

ON PARTICLES.

221. Prepositions, adverbs, conjunctions, and interjections are all treated in Arabic under the common heading of particles, and all but the interjections are each divided into two classes, the Inseparable and the Separable; the first being always directly prefixed, and the other, though not joined, invariably preceding the word which they govern. Most of the particles being either substantives, adjectives, or verbs slightly modified, the same word may belong to more than one of the subdivisions of the particles.

Some of these particles have been already dealt with in Lessons VII, VIII, IX, X, and XI; but they will be repeated in the following lists.

I. ON PREPOSITIONS.

222. All prepositions in Arabic govern the genitive case of the word to which they are prefixed, which is marked with a (ـِ); ex. *مِنْ رَجُلٍ* *min rāḡulin*, from a man. They are divided into—

a. Inseparable.

223. The following five are inseparable :

بِ *bī*, which has (ـِ) for its vowel, and signifies generally *in, with, together with, by* (art. 78); ex.

نَصَرَكَمُ اللَّهُ *naṣar'koom allāh bi-badr*, God aided you *in* Badr.
أَكَلْتُ عِشَ تَمْرٍ *akalt 'aish bi-tamr*, I ate bread *together with* dates.

كَتَبْتُ بِقَلَمٍ *katabt bi-ḡalam*, I wrote *with* a pen.

يَحْلِفُونَ بِاللَّهِ *yaḥlifoo b'allāh*, they swear *by* God.

وَ *wa* and *تَ* *ta* are chiefly employed to express swearing; ex. *تَاللَّهِ* *ta'allāh*, by God! *وَاللَّهِ* *wa'allāh*, by God! *وَ* *wa*, however, is generally used as a conjunction denoting *and* (art. 47).

لِ *lī* with (ـِ) denotes *to*; ex. *لِرَبِّ* *l'rabb*, *to* a master; *لِلْحَمْدِ* *li-lḥamd*, praise be *to* God. With the suffixes it takes (ـِ), with the exception of *لِي* *lee*, *to* me (arts. 58, 65). It also signifies *for, because, on account of*; ex.

تَاجَعُ كُرْبَى لِمَا بَيْنَ عَيْنَيْهِ *t'aggag kurbee l'muṣābih b'nāziraihee*, my grief was increased *on account of* what had happened to his two eyes.

كَ *kā*, like, as, denotes resemblance, and is by some considered as an adverb of comparison (art. 82); ex. *كَرَجُلٍ* *ka-rāḡul*, like a man. The word *كُنَا*, composed of *كَا* and of the demonstrative *نَا*, is considered as a noun; ex.

فِي شَهْرِ كُنَا مِنْ سَنَةِ كُنَا *fee shahr kadha min senet kadha*, in *such* a month of *such* a year.

b. Separable.

224. من *min* denotes *from, out of, of* (art. 57). It is used in the sense of *than* to express comparison (art. 111).

إلى *ila*, to, until, indicates the end of an action; ex.

جاء إلى المدينة *gā ila el-medeenah*, he came to the city.

إلى الآن *ila el-an*, until the present time.

عن *'an*, of, from, signifies *separation from, distance, leaving behind*, etc.; ex.

رمى السهم عن القوس *ramait es-sahm 'an el-kous*, I shot the arrow from the bow.

مات عن ولد *māt 'an walad*, he died leaving a son.

على *'ala*, on, upon, above (art. 69), denotes superiority as regards *space or time*. It also expresses *debt or duty* (art. 71), and sometimes means *against*; ex.

أسد مرة خرج علي ثورين *asad maratan kharag 'ala ŧorain*, a lion once upon-a-time went forth against two bulls.

عليك ان تأخذ محمد *'alaik ann tākħudħ muħamed*, it is your duty to take Muhamed.

في *fee*, in, with reference to time or place; ex.

الفلوس في الكيس *el-feloos fee'l-kess*, the money is in the purse.

ثلاثة في خمسة *ŧlā'ah fee khamsah*, 3 multiplied by 5 (idiomatic).

منذ *mudħ*, منذ *mundħ*, منذ *mundħu* are all equivalent to *since or during*; ex.

ما رأيته منذ يوم الجمعة *mā ra'ait'hoo mundħ youm el-gum'ah*, I have not seen him since Friday.

ما كلمته منذ الشهر هذا *mā kellemt'hoo mudħ esh-shahr hāza*, I have not spoken to him during this month.

عدا *'ada* خلا *khala*, حاشا *ħasha* all denote *exception*; ex.

قتلوا جميعهم عدا ابني *ŧutiloo games'hoom 'ada ibnee*, they were all slain except my son.

حتى *hatta* signifies *even to, until, as far as*; ex.

حتى مطلع الفجر *hatta maṭla' el-fagr*, as far as the place of rising of the dawn.

سافروا حتى طلعت الشمس *sāfaroo hatta ṭala'at ash-shems*, they travelled *until* the sun rose.

أكلت السمكة حتى رأسها *akalt es-samakah hatta rās'hā*, I have eaten the fish *even to* its head.

225. The rest of the prepositions are expressed by nouns in the accusative case, the *tanween* being omitted. The following are those in most common use :

أمام <i>amām</i> , before, in front of.	عوض <i>'iwad</i> , instead of.
بعد <i>ba'd</i> , after.	غير <i>ghair</i> , except.
بين <i>bain</i> , between, among.	فوق <i>fouk</i> , above.
تحت <i>tahṭ</i> , beneath, under.	قبل <i>kabl</i> , before (time).
حول <i>ḥawl</i> , round, around.	قدام <i>koodām</i> , before (place).
خلف <i>khalḥ</i> , after.	مع <i>ma'</i> , with.
سوي <i>sowa</i> , with, together with.	وراء <i>ward</i> , beyond, behind.
سوي <i>siwa</i> , except.	وسط <i>wasat</i> , among.
عند <i>'and</i> , near, with, in possession of.	

Fable 1.

غَزَالٌ وَثَعْلَبٌ

غَزَالٌ مَرَّةً عَطِشَ فَجَاءَ إِلَى عَيْنِ مَاءٍ يَشْرَبُ وَكَانَ الْمَاءُ فِي جُبٍّ (well)
 عَمِيقٍ ثُمَّ إِنَّهُ لَمَّا رَأَى عَلَى الطَّلُوعِ لَمْ يَقْدِرْ فَنَظَرَهُ الثَّعْلَبُ فَقَالَ لَهُ يَا أَخِي
 قَدْ أَسَأْتُ فِي بَيْتِكَ إِذْ لَمْ تُمَيِّزْ مَلُوعَكَ قَبْلَ نَزْوِكَ

Fable 2.

غزال و أسد

غَزَالٌ مَرَّةً مِنْ خَوْفِهِ مِنَ الصَّيَادِينَ أَنَّهُزَمَ (fled away) إِلَى مَفَارِئِهِ (cave)
 فَدَخَلَ إِلَيْهِ الْأَسَدُ فَافْتَرَسَهُ (to prey upon) فَقَالَ الْغَزَالُ فِي نَفْسِهِ الْوَيْلُ لِي
 أَنَا الشَّقِيُّ (unlucky) لِأَنِّي هَرَبْتُ مِنَ النَّاسِ وَوَقَعْتُ فِي يَدِ مَنْ هُوَ أَشَدُّ
 مِنْهُمْ بِالْبَاسِ

Reading Exercise 4 (continued).

فَإِنَّا جَاءَ وَقْتُ الْخُلُوءِ بِأَمْرَاتِي لَبَسْتُ
 I put on with my wife the retirement (of) time came when and
 الْأَخْضَرَ نِيَابِي وَ قَعَدْتُ عَلَى مَرْثِيَةِ دِيبَاجٍ مُتَكِنًا
 reclining (of) silk cushion upon sat and my clothes the best
 لَا أَلْتَفِتُ يَمِينًا وَلَا شِمَالًا لِوَفُورِ حُلِيِّ وَ
 and my prudence (of) excess for left nor right turn not
 رَزَانَتِي وَ تَكُونُ إِمْرَاتِي قَائِمَةً كَالْبَدْرِ فِي
 in the moon like standing my wife will be and my gravity
 حُلِيِّهَا وَ جِلْبَاهَا وَ أَنَا لَا أَنْظُرُ إِلَيْهَا
 to her look not I and her robes and her ornaments
 كِبَرًا وَ مَلَفًا حَتَّى يَقُولَ جَمِيعٌ مَنْ حَضَرَ يَا
 oh! present who all says so that pride and for pride
 سَيِّدَنَا وَ مَوْلَانَا إِمْرَأَتَكَ وَ جَارَتَكَ تَعَطَّفَ
 be pitiful thy maid and thy wife our lord and our master
 عَلَيْهَا فَإِنَّهَا قَائِمَةٌ بَيْنَ يَدَيْهِ
 thy two hands between standing for her upon her

'Then when the hour comes for retirement with my bride, I will dress in my most magnificent robes ; and I will sit in dignity, reclining upon a silk cushion, not turning to the right or to the left, with grave prudence and majestic wisdom ; and there will be my wife standing, like the full moon, in her robes and ornaments, and I will not look upon her, out of pride and haughtiness, so that all those who are present will say, "Oh ! our lord and our master, be pitiful towards thy wife and servant, for she is standing before thee.

Exercise 65.

The troops under the command of their Colonel went out of the town, and formed line in the middle of the plain outside. Before they could move towards the mountains, they were attacked on every side by great numbers of the enemy, who rushed upon them with great determination (بِعَزْمٍ قَوِيٍّ). The Turks and the officers with the force fought like lions, until they were all killed, except five or six, who fell into the hands of the enemy. I went into the market to-day to see if I could get any fresh fish, and some good fruit, but nothing had arrived so early from Alexandria. I always send my servant Ibraheem, before I go myself, and if he tells me that there are plenty of nice things there, I drive down in the afternoon, and take him with me. I find it very difficult to get good meat and vegetables (خَضَارٌ) here in Cairo, without paying (دَفْعَ) a very high price for them. I am quite certain my cook cheats me as much as he can, when I take his account (حِسَابَ). I shall dismiss him and get another, only I hate the trouble of changing.

Story 14.

A learned man used to attend a mosque, and preach to the people. One of the congregation wept (بَكَى) constantly. So one day the preacher said to himself, 'It appears that my words make a great impression on this man's heart, which is the reason of his crying so much.' Others observed thus to the man who wept : 'The learned man's preaching does not make any impression on

our minds ; what kind of a heart must you have to be always in tears (دموع) ?' He answered, 'I do not weep at his discourse, but I had a favourite (عزیز) goat, of which I was exceedingly fond. When the goat grew old (کبر) he died ; now, whenever the learned man speaks and wags his chin (ذقن), the goat comes to my remembrance (أتذكر), for he had just such a long beard.'

Conversation.

قل للطباخ أن يحضر العشاء الساعة ثمانية *kul li't-tabbākh ann yuḥaddir el-'asha es-sā'ah f'māniyah*, tell the cook to have dinner ready at eight o'clock.

يا سيدي العشاء حاضر *yā seedee el-'asha ḥādir*, sir, dinner is ready.
 فين الشورية كان لازم تكون علي السفرة قبل ما نعلنها *fain esh-shoorbah kân lâzim tekeen 'ala es-sufrah kabl mā ta'limna*, where is the soup ; it ought to be on the table before you announce dinner ?

هات شوية عيش و بطاطس وخضار و هليون و كرنب و قرنبيط و لفت و جزر و خيار *hât shuyyet 'aish wa baṭāṭis wa khudār wa ḥalyoon wa kurunb wa ḥarnabeeṭ wa lift wa gazar wa khiyār*, bring some bread, potatoes, greens, asparagus, cabbage, cauliflower, turnips, carrots, and cucumbers.

جيب لي طبق و سكين و شوكة و ملعقة نظاف و ملح و خردل و خل و فلفل و فجل و زيت و صلما و صنمورة و كل الحاجات زي دي *geeb lee ṭabak wa sakkeen wa shokah wa mal-'akah nuzāf wa malḥ wa khardal wa khall wa filfil wa figl wa zait wa ṣalṣa wa sand-moorah wa kull el-ḥāgāt zayy dee*, let me have a clean plate, knife, fork, and spoon ; and some salt, mustard, vinegar, radish, pepper, oil, sauce, anchovies, and everything of the sort.

LESSON XXXI.

ON PARTICLES (*continued*).

II. ON ADVERBS.

226. In Arabic all substantives, adjectives, active participles, and infinitives may be employed adverbially by being put in the accusative case absolutely; thus :

داخلاً <i>dakhilan</i> , within (inside).	اتفاقاً <i>ittifaqan</i> , by chance.
خارجاً <i>khārigan</i> , without (outside).	يميناً <i>yameenan</i> , on the right hand.
كثيراً <i>keṣeeran</i> , much.	شمالاً <i>shimālan</i> , on the left hand.
قليلاً <i>kaleelan</i> , little.	سريعاً <i>saree'an</i> , quickly.
معاً <i>ma'an</i> , together with.	رغبةً <i>raghbatan</i> , eagerly.
يوماً <i>youman</i> , one day.	طوعاً <i>ṭao'o'an</i> , willingly.
ليلاً <i>lailan</i> , by night.	كرهاً <i>karahan</i> , with aversion.
نهاراً <i>nehāran</i> , by day.	أبداً <i>abadan</i> , eternally.
etc.	etc.

227. The following list comprises the most common adverbs in the Arabic language :

- إِلَّا *illa* (from *إن in* and *لا لا*), if not, except; ex.
 لا قوة إلا بالله *lā ḥawla wa lā quwata illa bi'llāh*, there is no power and no strength *except* in God.
- أين *ain*, where; من أين *min ain*, whence; إلى أين *ila ain*, whither; أينما *ainma*, wheresoever.
- بعد *ba'd*, after, afterwards, behind; من بعد *min ba'd*, hereafter.
- بين *bain*, between; بينما *bainma*, whilst, in the meantime.
- ثم *thum*, then, afterwards.
- حيث *ḥaiṭ*, where, wheresoever; من حيث *min ḥaiṭ*, whence; إلى حيث *ila ḥaiṭ*, whither; حيثما *ḥaiṭuma*, wheresoever.
- ربما *rubbama*, perhaps, sometimes.
- غير *ghair*, except, besides.
- فقط *fakaṭ*, only, solely, from *فقط* and *فقط*.

قَبْلَ *kablan* and قَبْلَ *kabl*, before, prior to.

كَلَّا *kaḥ*, at any time, never. This is only used with a negative, and with a verb in the preterite; ex. مَا رَأَيْتُهُ قَلًا *mā ra'et'hoo kaḥ*, I never saw him.

كَأَنَّ *ka-ann*, as if (from كَلَّ and اَنَّ).

كَذَا *ka-dha*, thus, so (from كَلَّ and ذَا).

كَأَيُّ *ka-mā*, as, and كَأَيُّ *ka-annmā*, as if, according to.

كَلَّا *kalla*, not at all, assuredly not (in reply to a question).

كُلَّمَا *kullmā*, every time that, as often as.

كَمْ *kām*, how much? how many?

كَيْفَ *kaif*, wherefore? how? كَيْفَمَا *kaifmā*, anyhow, however.

لَا *lā*, no, not, not at all, is not. A negation applied to a future action or event. لَا بُدَّ *lābudd*, necessarily; لَا جَرَمَ *lāgaram*, undoubtedly.

لَمْ *lam*, no, not, applied absolutely.

لِمَا *lima*, why; لَمَّا *lamma*, when.

لَوْ *law* or لَوْ مَا *laumā*, unless (from لَوْ *lau*, if, and the negative particles لَا and مَا).

مَا *mā*, no, not, whilst.

مَتَى *mata*, when; مَتَى مَا *mata mā*, whenever.

مَعَ *ma'* or مَعًا *ma'an*, with, together or along with.

وَاحِدَ *waḥd* always requires an affixed pronoun, ex.

وَاحِدَهُ *waḥd'hoo*, he alone.

وَاحِدَهَا *waḥd'hā*, she alone.

III. ON CONJUNCTIONS.

228. The following list gives a few of those in most common use:

إِلَّا *illa*, if not.

أَمْ *am* is used in the second member of an interrogative sentence or proposition beginning with أَلَمْ, ex.

أَلَمْ أَقُلْ هَذَا أَمْ لَا *a-kult hāza am lā*, hast thou said this or not?

أَمَّا *amma*, but, however, nevertheless, notwithstanding, used at the beginning of a clause or sentence.

أَنْ *an*, أَنْ *ann*, that, is used with both aorist and preterite ; ex.
 أُرِيدُ أَنْ أَكْتُبَ *ureed an aktoob*, I wish *that* I may write ;
 عَجَبْتُ أَنْ كَتَبْتَ *'agabt an katabt*, I wonder *that* thou hast written.

فَ *fa*. This is an *inseparable* conjunction, and corresponds generally to *and*; but it may also be translated *now, for, so then, therefore*, etc.

أَوْ *ow*, or, or else, unless, until.

كَأَنَّ *ka-ann*, as if, even as, just as.

لَكِنْ *lakin*, but.

لَوْ *lau*, if, although ; لَوْلَا *laulā*, if not, etc.

وَ *wa* is also an *inseparable* conjunction, corresponding to our connective *and*.

IV. ON INTERJECTIONS.

229. أَهْ *akh* expressive of pain, like ah ! oh ! alas ! etc.

أُفٍّ *uff* expressive of aversion or disgust, like our faugh ! fie ! ugh ! etc.

أَيْ *ah* expressive of sorrow, like alas ! woe ! etc.

وَآ *wa*, ah ! alas !

وَيْلٌ *wail*, alas ! woe ! ex. لَ وََيْلٌ *wail l'hoo*, woe to him ! وَيْلَكَ *wailak*, woe to thee ! يَا وَيْلِي *ya waillee*, woe to me !

يَا *ya* corresponds to our interjection O used in calling or addressing.

Fable 3.

أَرَانِبٌ وَ ثَعَالِبٌ

النُّسُورُ (vultures) مَرَّةً وَقَعَ بَيْنَهُمْ وَ بَيْنَ الْأَرَانِبِ حَرْبٌ قَعْنِي (departed)

الْأَرَانِبُ إِلَى الثَّعَالِبِ يَسُومُونَ (demanding) مِنْهُمْ لِلْأَلْفِ (alliance) وَالْمُعَامَدَةِ

عَلَى النُّسُورِ فَقَالُوا لَهُمْ لَوْلَا عَرَفْنَاكُمْ وَ نَعْلَمُ لِمَنْ تُحَارِبُونَ لَفَعَلْنَا ذَلِكَ

Fable 4.

إِمْرَأَةٌ وَ دُجَاجَةٌ (hen)

إِمْرَأَةٌ كَانَ لَهَا دُجَاجَةٌ تَبِيضُ فِي كُلِّ يَوْمٍ بَيْضَةً بَيْضَةً فَقَالَتْ لِلْإِمْرَأَةِ فِي نَفْسِهَا
 إِنَّ أَنَا كَثَرْتُ عَلَافَهَا تَبِيضُ فِي كُلِّ يَوْمٍ بَيْضَتَيْنِ فَلَمَّا كَثُرَتْ عَلَافَهَا انْتَفَتِ
 حَوْصَلَتِهَا (belly) فَاتَتْ

Reading Exercise 4 (continued).

أَتَعُمُّ عَلَيْهَا بَنَظَرٌ فَقَدْ أَصْرَ بِهَا
 to her it gave pain for by a look upon her show favour
 الْعِيَامُ ثُمَّ يَقْلُونَ الْأَرْضَ قَدَامِي مِرَارًا
 several times before me the ground they kiss then standing
 فَعِنْدَ ذَلِكَ أَرْفَعُ رَأْسِي وَ أَنْظُرُ إِلَيْهَا نَظْرَةً
 a look upon her look and my head I raise that and at
 وَاحِدَةً ثُمَّ أُطْرِقُ بِرَأْسِي إِلَى الْأَرْضِ فَيَمْضُونَ بِهَا
 with her they go and the earth to my head I turn then one
 إِلَيَّ حُجْرَتِهَا فَأَقُومُ أَنَا وَ أُغَيِّرُ قُمَاشِي ثُمَّ أَلْبَسُ
 put on then my clothes change and I I rise so her room to
 أَحْسَنَ مِنْهَا فَإِذَا جَاءَتِ الْمَرَّةَ الثَّانِيَةَ
 the second time she came and then than they better
 بِالْحُلَّةِ الثَّانِيَةِ لَا أَنْظُرُ إِلَيْهَا حَتَّى يَقْنُمُوا
 they stand until to her I look not the second with the robe
 بَيْنَ يَدَيَّ وَ يَسْأَلُونِي عِدَّةَ مِرَارٍ
 times several ask me and my two hands between

“Favour her with a look; standing is indeed painful to her;” and they will kiss the ground before me several times. Then I will raise my head and look upon her with a single glance, and then turn my eyes to the ground. They will then retire with her to her chamber, and I will also rise up, and I will change my clothes. Then I will dress more handsomely; and when she comes a second time in second robes I will not look on her till they stand before me, and entreat me several times as before.

Exercise 66.

When we arrived at Suakin, the town was nearly surrounded by the rebels, but before we could land they withdrew in the direction of the hills. At first we had no cavalry, therefore we could not pursue (عقب - حتى - تبع) them, and in consequence they returned during the night and attacked our outposts (اوائل العسكر). In the morning, after the troops landed, the general ordered a small party of mounted infantry to push across the causeway, which separates the island from the mainland, and reconnoitre (على شان الاستكشاف). Although they went out a good way inland, they returned without having seen the enemy. However we learned from our spies that the greater portion of Osman Digna's force was camped at the foot of the hills, and that he had no intention of making his submission (خضع).

Story 15.

A horseman went to a city, and hearing that there were many thieves in the place, said to his groom at night, ‘Do you sleep, and I will keep watch (خفر), for I cannot rely (اعتمد) on you.’ The groom answered, ‘Alas! my lord, what words are these? I cannot consent to be asleep and my master awake (صاحي).’ In short, the master went to sleep, and three hours afterwards awoke, when he called out (نادي) to the groom, ‘What are you doing?’ He answered, ‘I am meditating how God has spread (مدّ - بسط) the earth upon the water.’ The master said, ‘I am afraid lest the thieves come and you know nothing of it.’ He replied, ‘O, my lord! rest satisfied, I am on the watch.’ The

horseman went to sleep again, and awaking at midnight, he called out, 'Holloa, groom! what are you doing?' He answered, 'I am considering how God has supported (أسند) the sky without pillars (عواميد).' He replied, 'I am afraid that amidst your meditations the thieves will carry away the horse.' He replied, 'O, my lord! I am awake; how can the thieves come?' The cavalier again went to sleep, and an hour of the night remaining, he awoke, and asked the groom what he was doing. He replied, 'I am considering, since the thieves have stolen (سرق) the horse, whether I shall carry the saddle upon my head to-morrow, or you, sir.'

Conversation (continued).

هل يوجد مقدار كبير من اللحم
والسمك والفاكهة والخضار في
السوق دي الوقت *hal yugad miqdār kabēr min el-laḥm
wa's-samak wa'l-fākhah wa'l-khudār
fee's-sook dil-waqt, is there a good
supply of meat, fish, fruit, and veget-
ables in the market now?*

أيوه يا ست لحم البقر والغناني
ولحم العجل كله طيب والسمك
للديد (طازة) يجي كل يوم
ببابر السكة من الاسكندرية *aiwah yā sitt laḥm el-bakar wa'd-dāne
wa laḥm el-'igl kull'hoo ṭiyyib wa's-
samak el-gadeed (tāzah) yeges kull
youm b'baboor es-sikkah min el-
iskandariyah, yes, ma'am, the beef,
mutton, and veal are all good, and
fresh fish comes every day by rail
from Alexandria.*

للخضار قليلة دي الوقت ولكن
العنب والكمثري والتفاح
والتين والطبخ والبرقوق
والبردقان والمشمش والرمان
هي رخيصة جداً *el-khudār qaleelah dil-waqt walakin el-
'enab wa'l-kummitra wa't-tuffāḥ wa'l-
teen wa'l-battēekh wa'l-barḡook wa'l-
burduqān wa'l-mishmish wa'r-rum-
mān hiyeh rakheesah giddan, veget-
ables are rather scarce just now; but
grapes, pears, apples, figs, melons,
plums, oranges, apricots, and pome-
granates are very cheap.*

LESSON XXXII.

SYNTAX.

230. On the nominative case of the noun.

The *nominative case* is chiefly used in Arabic to express—

1. المبتدأ *el-mubladd*, the subject.

2. الخبر *el-khabar*, the predicate.

Ex. زيدٌ كاتبٌ *zaidun kâtibun*, Zaid (is) writing; where زيدٌ *zaidun* is the subject, and كاتبٌ *kâtibun* the predicate.

3. الفاعل *el-fâ'il*, the agent or doer, as زيدٌ ضربَ *daraba zaidun*, Zaid beat.

4. نائب الفاعل *na'ib-ul-fâ'il*, the substitute of the agent, i.e. the subject of a passive verb.

Ex. زيدٌ ضربَ *duriba zaidun*, Zaid was beaten.

5. المنادى *el-mundâ*, the vocative, as يا زيدُ *ya zaidu*, O Zaid!

231. On the oblique case.

When two nouns follow each other, the second being in the oblique (i.e. genitive, dative, ablative) case, the latter is marked by a (ـ), as كتابُ الرجلِ *kitâb-ur-râguli*, the book of the man; or by (ـ) if the noun is indefinite, as كتابُ رجلٍ *kitâbu-râgulin*, the book of a man.

232. The noun preceding an oblique case never admits the *tanween*, being considered to be definite, even though written without the article; thus, in the examples above, we have كتابُ *kitâbu*, not كتابٌ *kitâbun*.

233. The use of the oblique case in Arabic is very defective; for an adjective placed after it may be referred either to it, or to the preceding substantive. Thus in the expression كتابُ الرجلِ العظيمِ *kitâb er-râgul el-'a'zeem*, the word العظيمِ *el-'a'zeem* may be taken as

qualifying either كتاب or الرجل. Hence, the modern Arabs, in their vulgar conversation, remove the ambiguity by inserting the word بتاع or متاع (art. 63), meaning *property*. Thus الكتاب العظيم بتاع الرجل *el-kitāb el-'aẓem b'tā' er-rāḡul*, the excellent book, the property of the man; الكتاب العظيم بتاع الرجل *el-kitāb b'tā' er-rāḡul el-'aẓem*, the book, the property of the excellent man.

The above ambiguity arises from the omission of the last vowels in the pronunciation, as is usually done. Otherwise the expressions كتاب الرجل العظيم *kitāb ur-rāḡuli el-'aẓemu* and كتاب الرجل العظيم *kitāb ur-rāḡuli el-'aẓemi* are sufficiently explicit.

234. On the accusative case.

The following examples will exemplify the uses of the *accusative case*:

1. المفعول المطلق *el-maf'ool el-muṭlaq*, the absolute accusative, as ضربت ضرباً *ḍarabtu ḍarban*, I beat *beating*; where ضرباً is the accusative of the verbal noun, and is equivalent to an adverb giving force to the expression. This adverbial accusative is applicable to the agent or subject, not to the object affected by the action.

2. المفعول به *el-maf'ool b'hee*, the object of the action, as ضربت زيداً *ḍarabtu zaidan*, I beat Zaid.

3. المفعول فيه *el-maf'ool fee'hee*, the time or place in which anything is done:

Ex. سرت يوماً *sirtu youman*, I travelled *one day*.

4. المفعول له *el-maf'ool l'hoo*, the object for which the action is performed:

Ex. ضربت زيداً تأديباً له *ḍarabtu zaidan ta'deeban l'hoo*, I have beaten Zaid *to give instruction to him*.

5. المفعول معه *el-maf'ool ma'hoo*, the person or thing in whose company the action was performed:

Ex. *أَسْتَوَى الْمَاءُ وَالْخَشَبَةُ* *astawa el-mā'u w'al-khashabah*, the water was level *with the wood*.

In such cases *وَ wa*, and, has the signification of *مَعَ ma'a*, with.

235. The *accusative case* is also used to express the following :

6. *النَّادِي el-munāḍa*, the vocative, as *يَا زَيْدُ بْنُ عَمْرٍ* *yā zaidu ibna-'amrin*, O Zaid, son of Amr !

NOTE—This only refers to a word in the vocative which governs a succeeding word in the construction, as in the examples given, *بْن bn*, son of, governs *عمر* in the oblique case ; or to a vocative in which an absent person is addressed.

7. *المُسْتَنْثَى el-mustaṭṭa*, the accusative of exception :

Ex. *رَفَعُوا الْقَوْمَ إِلَّا زَيْدًا* *kāma el-koumu illa zaidan*, the people rose *except Zaid*.

8. *الحَال el-hāl*, the state or condition :

Ex. *جَاءَ زَيْدٌ رَاكِبًا* *gā' zaidun rākiban*, Zaid came riding.

9. *التَّعْيِيز el-tamyeez*, the accusative of specification :

Ex. *زَيْدٌ طَابَ نَفْسًا* *zaidun ṭāba nafsān*, Zaid's soul was cheerful, i. e. Zaid was cheerful as to the soul.

10. *الْكِنَايَة el-kināyah*, the accusative of possession :

Ex. *كَمْ لِي عَبْدًا* *kam lee 'abdan*, how many servants have I ?
عِنْدِي كَذَا دِرْهَمًا *'andee kadha dirheman*, I have such and such dirhems.

11. *الْعَدَد el-'adad*, the accusative of number :

Ex. *رَأَيْتُ أَحَدَ عَشَرَ رَجُلًا* *rā'itu aḥad 'ashera rāḡulan*, I saw eleven men.

12. *التَّحْذِير el-tahḍheer*, the accusative of cautioning :

Ex. *إِيَّاكَ الْأَسَدُ* *iyyaka el-asada*, take care of the lion.

236. There are several verbs signifying *to be*, *to continue*, etc., with an additional inherent sense relating to time or place, which require the adverbial accusative after them, as the following :

1. كَان *kāna*, as زَيْدٌ كَان *kāna zaidun ka'dīman*, Zaid was standing.
2. أَمْسَى *amsa*, as زَيْدٌ بَاكِياً *amsa zaidun bākīyan*, Zaid was crying in the evening.
3. أَصْبَحَ *aṣbaḥa*, as زَيْدٌ مَضْحَكًا *aṣbaḥa zaidun ḍaḥikan*, Zaid was laughing in the morning.
4. أَفْجَى *aḍḥa*, as زَيْدٌ جَائِعًا *aḍḥa zaidun ḡā'īan*, Zaid was hungry at noon.
5. ظَلَّ *ẓalla*, as زَيْدٌ تَعَبًا *ẓalla zaidun ta'iban*, Zaid was fatigued at night.
6. بَاتَ *bāta*, as زَيْدٌ نَادِمًا *bāta zaidun nādīman*, Zaid passed the night repenting.
7. لَيْسَ *laisa*, as زَيْدٌ جَاهِلًا *laisa zaidun ḡāḥīlan*, Zaid is not ignorant.
8. مَرَّ *ḡara*, as زَيْدٌ عَالِمًا *ḡara zaidun 'ālīman*, Zaid was knowing.
9. مَا زَالَ *mā zāla*, as زَيْدٌ سَاهِرًا *mā zāla zaidun sāḥīran*, Zaid was (relaxed not) watching.
10. مَا انْفَلَكَ *mā infakka*, as زَيْدٌ خَاطِبًا *mā infakka zaidun khāḍīban*, Zaid continued (moved not from) preaching.
11. مَا فَتِيَ *mā fati'a*, as زَيْدٌ قَارِئًا *mā fati'a zaidun ḡarī'yan*, Zaid continued (ceased not) reading.
12. مَا بَرِحَ *mā bariḥa*, as زَيْدٌ مَاشِيًا *mā bariḥa zaidun māshīyan*, Zaid continued (failed not) walking.
13. مَا دَامَ *mā dāma*, as زَيْدٌ مُعَلِّمًا *mā dāma zaidun 'allam mā dāma el-'ilmu mumkinan*, learn as long as learning is possible.

In nos. 2-6 of the preceding examples the verbs are of a peculiar kind, based upon nouns, as the verbs *to winter*, *to house*, etc.

In nos. 9-12 the *la* is simply the particle *not*; in 13 it is the adverb *how* taken in the sense of *how long* in connexion with the verb *kāma*, to last.

237. There are several particles which have a similar effect, but which make the subject only take the accusative form, while the predicate remains in the nominative, as follows:

إِنَّ *inna*, as زَيْدًا قَائِمٌ *inna zaidan kā'imun*, truly Zaid (is) standing.

كَأَنَّ *ka'anna*, as زَيْدًا أَسَدٌ *ka'anna zaidan asadun*, Zaid (is) as a lion (lit. as if Zaid a lion).

لَكِنَّ *lakinna*, as زَيْدًا جَالِسٌ *kāma en-nāsu lakinna zaidan gālisun*, the people stood up, but Zaid (is) sitting.

لَيْتَ *laita*, as زَيْدًا حَاضِرٌ *laita zaidan ḥāḍirun*, O that Zaid (were) present!

لَعَلَّ *la'alla*, as زَيْدًا قَادِمٌ *la'alla zaidan kādimun*, perhaps Zaid (is) approaching.

Fable 5.

صَبِيَّ (boy)

صَبِيَّ مَرَّةً رَمَى نَفْسَهُ فِي نَهْرٍ مَاءٍ وَلَمْ يَكُنْ يَعْرِفُ يَسْبَحُ (swim) فَأَشْرَفَ
(on the point) عَلَى الْفَرَقِ فَاسْتَعَانَ بِرَجُلٍ غَائِرٍ (passing) فِي الطَّرِيقِ فَأَقْبَلَ
إِلَيْهِ وَجَعَلَ يُلَوِّمُهُ عَلَى نَزْوِلِهِ إِلَى النَّهْرِ فَقَالَ لَهُ الصَّبِيُّ يَا هَذَا حِطْنِي أَوْ لَا مِنْ
الْمَوْتِ وَبَعْدَ ذَلِكَ لُومَنِي

Fable 6.

حَدَّادٌ (blacksmith) وَكَلْبٌ

حَدَّادٌ كَانَ لَهُ كَلْبٌ وَكَانَ لَا يَزَالُ نَاتِمًا مَا نَامَ الْحَدَّادُ يَعْمَلُ شُغْلًا فَإِذَا رَفَعَ
 الْعَمَلَ وَجَلَسَ هُوَ وَاحْتَابَهُ لِيَأْكُلُوا عِشَاءً اسْتَقَطَّ الْكَلْبُ فَقَالَ لِلْحَدَّادِ يَا كَلْبُ
 السُّوءِ لَا يَسْبِي صَوْتَ الْمِرْزَبَاتِ الَّتِي يَزْعُزَعُ الْأَرْضَ لَا يَبْقُظُكَ وَمَوْتُ الْمَنْعِ
 الْخَفِيِّ إِنَّا أَنْتَ سَمِعْتَهُ اسْتَقَطَّ

Reading Exercise 4 (continued).

فَانْظُرْ إِلَيْهَا يَطْرَفُ عَيْنِي ثُمَّ أُطْرِقُ
 bend (my eyes) then my eye (of) with corner on her I look so

إِلَى الْأَرْضِ وَ لَا أَزَالُ كَذَلِكَ حَتَّى تَتِمَّ
 was finished till like this desist not and the earth to

جَلَوْنَهَا ثُمَّ أَنِّي أَمُرُّ بَعْضَ الْخَنَائِمِ أَنْ يَقْدِمُوا
 they bring that servants some I command then her decoration

كِبَسًا فِيهِ خَمْسَمِائَةُ دِينَارٍ فَأَدْفَعُهُ إِلَيْهِ الْمَوَاشِيطُ ثُمَّ
 then tire-woman to and I give it dinars 500 it in purse

أَكْرَهُمْ أَنْ يَخْلُونِي بِهَا فَإِذَا
 and when with her they leave me alone that I command them

تَخَلَّوْا بِهَا أَنْظُرْ إِلَيْهَا وَ أَنَامُ إِلَى جَانِبِهَا
 her side at sleep and on her I look with her they entered

وَلَا أَكَلِمَهَا حَتَّى يَقَالَ عَنِّي إِنَّ
that of me it shall be said so that speak to her not and

نَفْسِي كَبِيرَةً فَتَجِي أُمُّهَا تُقَبِّلُ يَدِي
my hand kiss and her mother will come and great my soul

وَقُلْ يَا سَيِّدِي أَنْظِرْ إِلَيَّ جَارِيَتَكَ فَإِنَّهَا تَشْتَهِي
wishes for she thy maid to look my master O say and

قُرْبَكَ وَاجْبُرْ خَاطِرَهَا فَلَا أَرُدُّ
I give back and not her mind recover and thee approaching

عَلَيْهَا جَوَابًا
answer to her

‘Then I will look at her out of the corner of my eye; after which I will bend my eyes upon the ground, and I will not desist thus till her decoration is completed. Then I will order some of the servants to bring a purse with 500 dinars, and I will give it to the tire-woman; then I will order them to leave me alone with her. And when they have brought her in, then I will look at her, and I will sleep by her side, and not speak to her; so that mention will be made of me, as to the haughtiness of my mind, and her mother will come and will kiss my hand, and say, “O, my lord! look upon your servant, as she wishes to approach you, and recover her spirits;” but I will not give her any answer.

Exercise 67.

Under these circumstances it was necessary to attack him wherever we could find him. Accordingly on the following day the force moved out to an entrenched camp which had been thrown up some time before by the Egyptians. Here a halt was

made for the night, during which the rebels kept up a heavy, but innocuous fire on our bivouacs (عزمينا). At dawn on the following day an advance was made against the enemy's position. The rebels made furious attacks upon the troops, and at one time succeeded in breaking the first square. But our men rallying with extraordinary rapidity again attacked the enemy, who were driven back over the ravine with immense slaughter, and their camp taken and burnt.

Story 16.

A certain man went to a dervish, and proposed three questions : First, 'Why do they say that God is omnipresent? I do not see him in any place; show me where he is.' Second, 'Why is man punished (عاقب) for crimes (ذنوب), since whatever he does proceeds from God? Man has no free will (حرية), for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good.' Third, 'How can God punish Satan (شيطان) in hell-fire (جهنم), since he is formed of that element (عنصر); and what impression can fire make on itself?' The dervish took up a large clod (طوبى) of earth, and struck him on the head with it. The man went to the *mudir* and said, 'I proposed three questions to such a dervish, who flung a clod of earth at me.' The *mudir* having sent for the dervish, asked, 'Why did you throw a clod of earth at this man's head, instead of answering his questions?' The dervish replied, 'The clod of earth was an answer to his speech; he says he has a pain in his head; let him show the pain, then I will make God visible to him; and why does he make a complaint (تشكى) to you against me? whatever I did was the act of God; I did not strike him without the will of God; what power do I possess? and as he is formed of earth, how can he suffer pain from that element?' The man was confounded, and the *mudir* highly pleased with the dervish's answer.

Conversation (concluded).

أنا عايز تجيب لي بكرة ديك رومي *ana 'aeez tegeeb lee bukrah deek roomee*
 (دندي) و نصف دزينة حمام *(dinde) wa nusef doozeenah hamām*
 وكتف مائي *wa kitf dānee*, to-morrow I want
 you to bring me a turkey, half-
 a-dozen pigeons, and a shoulder of
 mutton.

نحن عازين (الرّيحين) نتعشي في
 الاهرام و علي شان ده لازم *naħn 'deezeen (rāiħeen) ne' ashsha fee'l-*
 نشيع كل اللّاجة في الوقت تمام *ahrām wa 'ala shān dah lāzim*
teshiya' kull el-hāgah fi'l-waqt
tamām, we shall dine at the
 Pyramids, so take care to send off
 everything in time.

روح انت دي الوقت ليلة سعيدة *rooħ ente dil-waqt laylah sa'eedah*, you
 can go now. Good night.

LESSON XXXIII.

AGREEMENT OF THE VERB WITH THE SUBJECT.

238. The verb can be placed either before or after the subject.

a. The verb placed after the subject :

1st. If the subject is in the singular, then the verb agrees with
 it in number and gender ; ex.

الْمُعَلِّمُ يُعَلِّمُ *el-mu'allimu yu'allim'hoo*, the teacher teaches
 him.

الْبِنْتُ تَكْتُبُ أَحْسَنَ مِنْكَ *el-bintu tektuubu ahsana minka*, the girl writes
 better than you.

2nd. If the subject is a *broken plural* or a *regular feminine plural*, then the following verb is placed in the *feminine singular* ;
 ex.

الْمَعَادِنُ تُوْجَدُ مَدْفُونَةً فِي الْأَرْضِ *el-ma'âdinu toogadu madfoonatan fee'l-ardi*,
the metals are found buried in the earth.
النَّبَاتَاتُ لَا تَنْمُو إِلَّا بِالْهَوَاءِ *en-nebâtâtü lâ tenmoo illa bi'l-howâ*, plants
only grow in the open air.

b. The verb placed before the subject :

1st. If the subject is in the *masculine singular*, then the verb is also in the *masculine singular*; as,

قَالَ الرَّجُلُ *kâla er-râgulu*, the man said.

2nd. If the subject is in the *feminine singular*, then the verb is also in the *feminine singular*, but sometimes, however, in the *masculine singular*; ex.

تَكَامَلَتِ السَّنَةُ *takâmalati-fee-senatu*, the year had drawn to a close.
مَسَكَتَنِي الْبَرْدَةُ *masaketnee-âl-bardiyyetu*, the ague has seized me.
كَانَ مَعِيَ سَنَةٌ *kâna ma'â senatun*, a year had passed.
يَجِي سَنَةٌ *yeges senatun*, it is a year ago.

3rd. If the subject is a *regular masculine plural*, then the verb is in the *masculine singular*; ex.

خَرَجَ لِالْيَاكُونِ إِلَى السُّوقِ *kharaga el-hayyâkoona ila es-sooki*, the
weavers came out into the market.
فَلَمَّا اسْتَوَلَى الْخَمَالُونَ عَلَى الْبَيْتِ *f'lanma istawla el-hammadloona 'ala'l-*
baiti, and when the porters had made
themselves masters of the house.

4th. If the subject is a *regular feminine plural*, then the verb is generally in the *feminine singular*; but sometimes also in the *masculine*; thus,

وَالشَّمْسُ يُرَى فِيهَا فَسَحَاتٌ مُسَوِّدَةٌ *wa esh-shemsu yura feehâ fasa'hâtun*
musarwadetun, and black spots
are seen in the sun.

5th. If the subject is a *broken masculine plural*, then the verb is in either the *masculine* or *feminine singular*; ex.

انْصَرَفَ النَّاسُ إِلَى بُيُوتِهِمْ *inṣarafa en-ndsū ila buyoot'him*, the people went home.

قَامَ النَّاسُ يَطْلُبُوا الْفَلَّاحَ *kāma en-ndsū yaṭluboo el-ghazla*, the people arose to look for flax.

فَذَهَبَ هَؤُلَاءِ الشُّيُوخِ إِلَى الْقَرْيَةِ *fa-dhahaba haulāi ash-shuyookhi ila'l-karyetes*, and these old men went to the village.

لِلْبَيْسِ يَصِيرُ مِنَ الْقَوَالِبِ *el-gibsu yaseeru min'hoo el-ḳawallibu*, out of gypsum are made models.

وَكَانَ قَدْ مَفِيَ عَشْرَةُ شُهُورٍ *wa kāna ḳad maḳa 'asharetu shuhoor*, and already ten months had passed.

تُعْمَلُ مِنَ الْاَوَانِي الصِّينِي *tu'mal min'hoo el-awānes es-sēnes*, porcelain vessels are made out of it.

كَانَتِ الطُّيُورُ تَقَعُ مِنَ الْأَشْجَارِ *kāneti et-tuyooru taka'u min el-ashḡari*, the birds fell down from the trees.

6th. If the subject is a *broken feminine plural*, then the verb is generally in the *feminine singular*; ex.

دَارَبُوا وَغَنَّا حَتَّى طَابَتْ نَفُوسُهُمْ *ḡaraboo wa ḡhannoo ḥatta ṭābat nufoos'hoom*, they played and sang until their hearts rejoiced.

239. It should, however, be remarked that in the vulgar tongue, whether the subject precedes or follows the verb, the latter is used in the *plural* when the subject is in the *plural*, particularly when the subject represents sensate beings; ex.

الْأَوْلَادُ تَمَنَّاهُوا *el-awlād taṣṭā'ihoo*, the children cried out.

الْعَسَاكِرُ حَاطُوا قُصَادَ الْقَلْعَةِ *el-'asākir ḥaṭṭoo ḳooṣād el-ḳal'ah*, the soldiers encamped before the fort.

اِلْتَقُوا الْاَوْرَاقَ دَوْلَ بَعْدَ مَوْتِهِ *illataḳoo el-awraq doul ba'd mauṭ'hee*, these papers were found after his death.

240. If the subject is a *collective* noun, or gives a collective signification by means of the words كل *kull*, جميع *gamee'*, all, the whole, placed before it, then the verb can be either in the *feminine* or *masculine singular*, or in the *plural*, and in the latter particularly when the subject denotes a sensate being; ex.

الْغُرَا تَقَدَّمَتْ عَلَى الْعَدُوِّ *el-ghufara taqaddamet 'ala'l-'adoowi*, the garrison has marched against the enemy.

الْعَدُوُّ وَضَعَ قَنْطَرَةً (جِسْرًا) عَلَى النِّهْرِ *el-'adoo wada'a qanṭaratan 'ala en-nahri*, the enemy threw a bridge over the river.

الْعَسْكَرُ قَامُوا وَ عَمَوْا وَ
أَمْتَنَعُوا عَنْ طَاعَةِ
رُؤَسَائِهِمْ *el-'askaru kāmoo wa 'aṣaoo wa imtana'oo 'an
ilt'eti roosa'him*, the soldiers rose and
mutinied, and refused to obey their
officers.

كُلُّ النَّاسِ اجْتَمَعَتْ حَوْلَهُ *kullu en-nāsi ijtama'et ḥoul'ḥoo*, everybody assembled round him.

كُلُّ الضُّمَاءِ شَرَبُوا عَلَى
صَحَّةِ صَاحِبِ الْبَيْتِ *kullu en-nudamā shariboo 'ala ṣaḥḥeti ṣāḥib
el-baiti*, all the guests drank to the health
of the master of the house.

Fable 7.

أَسَدٌ وَ ثَوْرَانِ

أَسَدٌ مَرَّ خَرَجَ عَلَى ثَوْرَيْنِ - فَاجْتَمَعَا جَمِيعًا وَكَانَا يَنْطَلِحَانِي (batted) يُقْرُ
وَنِيهَا - وَلَا يُكِنُّهُمَا مِنَ الدُّخُولِ بَيْنَهُمَا - فَانْفَرَدَ (was alone) بِأَحَدُهُمَا وَ
خَدَعَهُ (deceived) وَ وَعَدَهُ بِأَنْ لَا يُعَارِيَهُمَا (oppose) أَنْ تَخْلِي (separated)
عَنْ صَاحِبِهِ - فَلَمَّا افْتَرَقَا أَفْتَرَسَهُمَا (throttled) جَمِيعًا

Fable 8.

(wolves) ذئَاب

ذئَاب أَصَابُوا (found) جُلُودَ بَقَرٍ فِي جَوْرَةٍ (pool) مَاءٍ تَبَلَّ (soaking) -
 وَلَيْسَ عِنْدَمَا أَحَدٌ - فَاتَّفَقُوا (agreed) كُلُّهُمْ جَمِيعاً عَلَيَّ أَنَّهُمْ يَشْرَبُونَ الْمَاءَ
 كُلَّهُ حَتَّى يَمْلُؤُوا لِلْجُلُودِ وَيَأْكُلُونَ - فَمِنْ كَثَرَةِ مَا شَرَبُوا مِنَ الْمَاءِ انْفَلَقُوا (burst)
 كُلُّهُمْ وَمَاتُوا وَلَمْ يَصِلُوا إِلَى الْجُلُودِ

Reading Exercise 4 (concluded).

فَإِذَا رَأَتْ ذَلِكَ مِنِّي تَقُومُ فَتَبُوسُ
 and she will kiss she will stand from me that she saw so when

رَجُلِي مِرَارًا وَ تَقُولُ يَا سَيِّدِي ابْنَتِي
 my daughter my master O say and several times my foot

صَبِيَّةٌ وَ مَا رَأَتْ رَجُلًا فَإِذَا رَأَتْ مِنْكَ ذَلِكَ
 that thee from she saw and if man saw not and young girl

الْإِنْقِبَاصُ بِنَكْسِرٍ قَلْبَهَا فَمِلْ إِلَيْهَا وَ كَلِّمَهَا
 speak to her and to her so bend her heart will break frown

وَ طَلَبَ قَلْبَهَا وَ خَاطَرَهَا ثُمَّ تُعْطِيهَا
 will give her then her mind and her heart soothe and

أُمُّهَا قَدَحًا فِيهِ شَرَابٌ وَ تَقُولُ لَهَا إِحْلِي
 conjure to her will say and wine in it cup her mother

عَلَيَّ سَيِّدِكَ وَاسْقِهِ فَإِذَا جَاءَنِي
to me she came and when give him to drink my lord upon

أَتْرُكُهَا قَائِمَةً بَيْنَ يَدَيَّ وَ أَنَا مُتَّكِئٌ
reclining I and my two hands between standing I leave her

لَا أَنْظُرُ إِلَيْهَا مِنْ كِبَرِ نَفْسِي حَتَّى تَقُولَ
she says until of my soul pride from to her look not

إِنِّي عَزِيزٌ وَ نَفْسِي عَزِيزَةٌ وَ أَخْلِيهَا
I leave her and powerful my mind and powerful that I

قَائِمَةً بَيْنَ يَدَيَّ لِيَذُوقَ طَعْمَ
taste that she may taste my two hands between standing

الْهَوَانَ وَ تَعْلَمُ إِنِّي سُلْطَانٌ فَتَقُولَ لِي
to me and she says Sultan that I know and subjection (of)

يَا سَيِّدِي بِحَقِّ اللَّهِ عَلَيْكَ لَا تُرَدِّ
give back not upon thee of God by truth my lord O

الْقَدَحِ مِنْ يَدَيَّ وَ أَنَا جَارِيَتُكَ فَلَا أَكَلِمُهَا
I speak to her still not thy slave I and my hand from the cup

فَتَلْحَقَ عَلَيَّ وَ تَقُولَ لَا بُدَّ مِنْ
from escape no and says and upon me so she says

شُرْبِهِ وَ تُقَرِّبُهُ إِلَيَّ فَمَيِّ فَاَنْفُضْ يَدِي
my hand so I shake my mouth to brings it and drinking it

فِي وَجْهِهَا وَ أَرْفُسُهَا بِرِجْلِي وَ أَعْمَلُ مَكَنَا ثُمَّ
then thus do and with my foot spurn her and her face in

رَأْسَ بِرِجْلِهِ فَجَاءَتْ عَلَيَّ طَبَقُ الزَّجَاجِ وَ
and (of) glass basket on and it came with his foot kicked

كَانَ فِي مَكَانٍ مُرْتَفِعٍ عَنِ الْأَرْضِ فَتَنَزَلَ إِلَيْهِ
 to so went down the earth from high a place in it was
 الْأَرْضِ وَتَكَسَّرَ كُلُّ مَا فِيهِ
 in it what all was broken and ground

'And when she perceives that from me, she will arise and kiss my feet several times, and will say, "O, my lord, my daughter is a virgin, and never saw man; when, therefore, she perceives from you those frowns, it will break her heart. Bend to her, then, and speak to her, and soothe her heart and her mind." Then her mother will give her a cup of wine, and will say to her, "Take this cup to your lord, and present it to him." When she approaches me, I will let her stand before me, whilst I, reclining, will not look at her, from the pride of my heart; so that she will say that I am proud, and my soul is proud; and I will not relax, but leave her standing before me, and she may taste subjection, and know that I am Sultan, and say to me, "O, my lord, by the truth of God do not refuse the cup from my hand, I am your servant;" and I will not speak to her. Then she will beg me earnestly, and she will say, "You must drink it;" and she will advance it to my mouth, and I shall shake my hand in her face, and spurn her with my foot, and do thus.' Then he kicked with his foot, and struck with violence upon the basket of glass, which, being on a place elevated above the ground, fell upon the pavement, and all that was in it was broken.

Exercise 68.

As soon as the troops had their dinners, and the cavalry had watered their horses at the wells, orders were issued for the retirement of the force to our camp of the previous night, where all preparations had been made for the comfort of the wounded, and by night all were in camp. The enemy did not trouble us much during the night, but we could plainly hear them wailing for their dead. The following day the whole force returned to

Suakin. The weather is now getting very hot, and in a few days further operations will become impossible, so that we may all expect to be back in Cairo before the middle of April.

Story 17.

A miser (بَخِيل) said to a friend, 'I have now a thousand dinars, which I will bury (دَفَن) outside the city, and I will not tell this secret (سِر) to any one besides yourself.' In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone to the tree, but found no signs (أَشَارَة) of his money. He said to himself, 'Excepting that friend, no other has taken it away; but if I question him, he will never confess (أَقَرّ).’ He, therefore, went to his friend's house, and said, 'A great deal of money is come into my hands, which I want to put in the same place; if you will come to-morrow, we will go together.' The friend, by coveting (طَمَع فِي) this large sum, replaced (بَدَلَ) the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence (اعْتَمَاد) in friends.

Story 18.

One day a tyrannic king having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, 'What is the character (طَبَع) of the king of this country? Is he oppressive (ظَالِم) or just?' He answered, 'He is a great tyrant.' The king said, 'Do you know me?' He answered, 'No.' The king rejoined, 'I am the monarch of this place.' The man was terrified, and asked, 'Do you know who I am?' The king said he did not. He rejoined, 'I am the son of such a merchant; three days in every month I lose my senses, and this is one of those three days.' The king laughed, and ended the conversation.

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